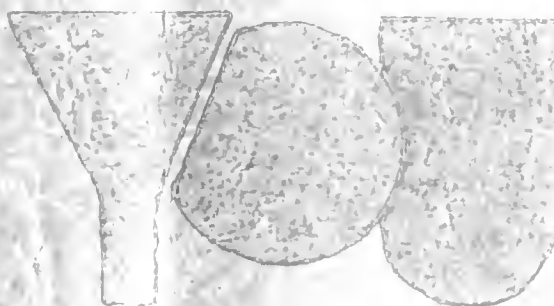


NATURAL

SCIENCE

THE PHILOSOPHY OF INDIVIDUAL LIFE



An Individual Intelligence!

Vol - 6 - 4

The Life



THE



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Avoid The

Life Here and Hereafter Has A Common Development
and A Common Purpose

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



Volume 6

September-October, 1939

Number 4

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Articles appearing under the names of individuals express the opinions or convictions of the writers but not necessarily those of Natural Science.



TO YOU is published monthly at Hollywood, California. Headquarters 6030 Shirley Avenue, East Hollywood, California. Published by the Richardson-Yandell Foundation. Subscription price \$2.50, single copy 50 cents. Entered as second-class matter April 28, 1935, at the post office at Los Angeles, California, under the Act of October 3, 1917.

21. Digest version, including that of translation into foreign languages

To You . . . Just You

The Lure of Accomplishment

THE Lure of Accomplishment—that subtle, intangible, enticing decoy which Nature has devised to draw the Individual on toward greater and greater achievement, and consequent growth, toward his goal of Self-Completion, Self-Content, and ultimate Happiness. It is ever-present, awaiting recognition from the Individual that he may respond to it and strive harder. It beckons him ever onward to achievement, promising satisfaction, peace, glory, success, soul contentment. When one achievement is accomplished the lure still remains, urging on to further heights, as the mountain top which lures the weary traveler, the distant well that beckons to the thirsty, dying man, the lighthouse which flashes a signal of safety to the ship-wrecked mariner.

The Lure of Accomplishment, that distant lodestar which leads Man on and on, from day to day, year in and year out.

The Lure of Accomplishment is a veritable Will-o-the-Wisp; something that Man is constantly seeking and chasing. There is always something more to be achieved that is still more enticing and alluring than that which has just been accomplished. So on and on Man travels, from one achievement to another; always with added satisfaction, greater contentment, fuller pleasure.

The doctor, the lawyer, the preacher, each attains his degree in the line of his endeavor. Each is thrilled with his achievement. The Doctor now has the legal right to cure the sick; the lawyer has the right to succor those in trouble; the preacher has the right to administer to the souls of his fellowmen and women. Many of these accomplished

people stop at this achievement; they have their degrees, so what use is further effort? Not so, according to Nature's plan. In order to follow Nature's lodestar, the doctor, the lawyer, the preacher, the housewife, or the musician must continue on toward greater knowledge and achievement. The same law applies in all walks of life.

The Lure of Accomplishment is an element implanted in every soul to be used rightly, as are all other elements of the Soul. It is not to be abused.

In fact, all growth, development, and unfoldment depend upon the achievement of constructive desires, along the lines which establish personality and individuality; and finally the Temple of Character is built, whereby each Intelligence becomes an Individualized Entity in the Great Universe.

Perhaps every Individual, at some time during his lifetime, says: "I am going to do that thing or die trying. I don't care whether it is great when it is finished, or not. I am going to do something and complete it. I'm tired of doing nothing."

This is the expression of a desire which God, or Nature, has implanted in every human Soul. The degree of the desire generates the strength and courage sufficient to meet all hardship and opposition, and still struggle on.

Occasionally one hears an Individual say—"I have no particular urge to succeed in anything. I have no desire to achieve or accomplish. What for? Of what use is it? That is very well for other people, if they have that urge, but I have not. I am satisfied just to go along my way and live my life free from the struggle for accomplishment."

That is sophistry. It indicates one of two things: Either the Individual has not recognized the inherent urge and lure of accomplishment; or, he has chosen to ignore it. Either he has not become sufficiently acquainted with himself to discover the urge and sense the lure, or he has wilfully faced about and chosen the way which leads from the lodestar, rather than toward it. Someday the lure will demand recognition. Someday the attraction will become so strong that accomplishment will become the key-note of that Individual's existence, whether in the physical world or in the spiritual. The urge has been implanted in the Soul of Man by God, or Nature; it will not be denied forever.

On the other hand, there are those people who have the desire and urge to accomplish but who figure that by doing nothing they will evade and avoid all chances of achieving destructively. They have the idea that this world is all wrong and the people in it are all immoral, and that they, being so moral, will just live out their lives here until they reach the other one where they will be with people as moral and as right as they are, and thus they will avoid the responsibility of destructive achievement.

Do You happen to be one of these people? Do You think that God, or Nature, is so unjust that anyone can, by evasion of responsibility, slip through the gates of the spiritual world to the higher planes where all is sublime and harmonious? It does not seem possible that there are those who could possibly reason thus; but there are. They are fearful of accomplishing anything lest they accomplish something destructive. As if any Individual can progress or evolve simply by doing nothing, by remaining static. This is all opposite to Nature's Plan and Purpose.

An Individual who denies the personal lure of accomplishment, has admitted: "Oh yes, I do get a satisfaction, a normal one, mind you, when I control some appetite, or emotion, or something like that. That is constructive. But that is different." Is it? The

Lure of Accomplishment is present in all the realms of life and living—physical, mental, spiritual, and psychical. It is as urgent in the psychical realm as in the physical; as attractive in the mental as in the spiritual. Nature has implanted the urge *in the Soul*, and it manifests throughout the various realms of activity.

Every Individual must do something, make some decision, achieve something, right or wrong. It calls for strength and courage and Will Power. But how does any person know he has these soul attributes if he does not use them? How can he know how much strength, how much courage, how much Will Power he possesses unless he puts them to the test? A static condition does not represent progression, nor evolution. A static Individual does not represent a progressive one, nor one who is dynamically traveling his evolutionary road.

In your urge for achievement You may make mistakes which bring about destructive results. However, You are capable of rectifying them. This may retard You in your progress but for your own satisfaction You must stop and make amends. You could let it slide by and no one would be the wiser. But *You* know the mistake has been made, and that hurts your conscience. To achieve rightly is greater than to achieve wrongly. There are many Individuals who do allow their mistakes to slip by, never telling of them nor rectifying the slips they have made. They sometimes even reach the point in their desire for achievement where they completely overlook the moral aspects involved in their efforts. They achieve their ends, but at what a price.

You may have a business which You desire to enlarge and expand. You work and struggle and almost exhaust yourself in an endeavor to achieve an expansion worthy of your abilities. Perhaps You desire to give your family better advantages; mayhap You wish to acquire a broader education. All these are worthy desires of the Soul. All can be accomplished constructively. But the constructive accomplishment means coop-

eration with Nature's laws and principles.

If You have made an achievement, move on and achieve greater things. But erase the holier-than-thou attitude which often is assumed by those who have achieved. Clean your soul of this blot. There are numerous other good people in the world achieving constructive results; they are not all bad, even though bombs are being dropped and bayonets thrust.

Accomplishment means completion; achievement means fulfillment, whether the results be constructive or destructive. Many an Individual has accomplished a destructive result and thrilled over it with the same degree of satisfaction as another one has thrilled over a constructive result.

As one follows the Lure of Accomplishment, he achieves greater and greater satisfactions, emerges from one realm to another, enjoys deeper contentments, and finally attains Happiness. When he has completed his sojourn here and takes up his residence in the spiritual world he has the pleasure of knowing that he has elevated himself to a finer environment which is harmonious to him in his greater unfoldment.

But no Individual can realize this sense of attainment by remaining static here and now. It cannot be achieved without the practice of moral principles. An evasion or avoidance of personal responsibility is as much a sin as a violation of personal responsibility, when it is done consciously and intentionally.

Respond to the Lure of Accomplishment. Have no fear of it. You have your Reason and your Will Power with which to keep the urge and desire under your control so it may not become destructive to You. Then when You emerge into the brighter light of the spiritual world You will know that You have cooperated with Nature's urge which has been implanted in your Soul, and You will know that You have made progress even if at times You have been tired almost to the point of exhaustion, and discouraged and disillusioned. Remember always that no Individual has attained any heights

without climbing. And climbing is ever and always a difficult undertaking.

Sometimes the disappointments and hardships encountered on the trail of achievement and accomplishment leave such a scar on the Soul that all enjoyment and satisfaction are nullified. If such is the case, only You can erase the scar. Sometimes it is necessary to look back over the trail before You can get the right viewpoint and realize that the Lure of Accomplishment is ever accompanied with travail and effort. With the right viewpoint the urge to accomplish and achieve ever presses You on toward the lure which beckons out yonder.

It is natural for one to feel the thrill of achievement when he has completed something, has reached a fulfillment, has attained success in some line. It is not necessary for him to be egotistical because of it. But how is he to know he will not be egotistical unless he has tested himself through some achievement?

You, an Individual Intelligence, ponder and think, struggle and work, days and days, and sometimes nights and nights. You are tired and worn out, almost exhausted. And at times disgusted, disgruntled, discouraged, to the point that You are ready to put aside all personal effort and just drift with the tide of life. The struggle seems too much; the accomplishment seems beyond your strength. You seem doomed to failure any way you look at it. And yet—in spite of all the discouragements, the hardships, the apparent failures, there still is something which keeps You trying, pondering, and thinking of the possible success You might have. So You keep on struggling, knowing that, after all, You would achieve something if you followed through to the end. Even if You failed You still would have achieved, in that You had persisted. You would succeed, even though You failed. And there is satisfaction in that thought.

Succeed, accomplish, achieve. There is where the Lure of Accomplishment plays its part. Set your mind on something constructive to achieve. Then be up and at it, following the lure which is Nature's decoy.

Akin To Nature . . .



Ambro S. Park

THAT part of my article in the May-June TO YOU about spiritual foods has perplexed many of my readers, judging from the numerous letters I have received asking for clarifying details. Most of my correspondents have asked the following questions:

“Does excess of food*****have the same effect as alcohol on the spiritual body?”

No! Excess food clogs the digestive organs, causing toxic poisoning, and this poisoning often causes a craving for alcohol which is accentuated if the excess food is beef or pork. Excess food of any kind coarsens the physical body, and alcohol taken to burn out the offensive matter *hardens* the physical tissues; AND, according to *Harmonies of Evolution*, anything that coarsens the physical body also coarsens the spiritual body; and vice versa.

“You state that the *odors* of some minerals are harmful to the spiritual body. Does that adverse influence also extend to the physical?”

I used the word ‘Emanations’ which is an entirely different thing from ‘Odors’. The spiritual body receives these emanations from minerals in the form of Electro-Magnetic vibrations, and from vegetables in the form of Vito-Chemical vibrations; but it loses most of the benefits therefrom because of ignorance of Nature’s *law of assimilation*. This law, simply stated, is—*one must make a conscious, cheerful effort to receive*. Being ignorant of this law, most of us are in the analogous position of a thirsty swimmer in a lake who refuses to open his mouth. The water is all around him and he imbibes a fractional part unconsciously thru the skin pores, but, unless he opens his mouth and makes a conscious effort to gulp it in, he will die of thirst.

This applies to the physical body. With the spiritual body, the process of assimilation is different. These emanations from the vegetable and mineral kingdoms are *spiritual* emanations or vibrations to which he must attune his spiritual body by making it *negatively* receptive to their *positive* force. This

can be done by fixing the mind upon the benefits to be received and making the conscious, cheerful effort to receive or to demonstrate Nature’s law of Polarity. Being spiritual emanations, they make no *direct* impress upon the physical body altho the physical body benefits indirectly.

Life in a large city is subject to many harmful vibrations. You should get away from it whenever possible. If you know of some spring of pure water filtering thru granite, sandstone, basalt or lime formation or formations, where there are evergreen trees, visit it frequently. Lie prone upon the earth and draw the water slowly and *thoughtfully* into your mouth, fixing your mind as you swallow upon the benefits you are receiving by direct contact with Nature’s life element. You will experience a thrill that will surprise and delight you, and it will be both a physical and a spiritual sensation. Then, in a shady spot, press your body close to the earth, face downward, and *think* of the healthful emanations from the vegetable and mineral kingdoms, in which you are *actually* engulfed, as yours for the taking by *conscious intent*. *You can do it!* At each repetition of the effort you will find it easier to realize that you have a spiritual body that is *akin to nature* in the highest and most gratifying sense.

Bathe your nude body in the sunlight for a half hour each day and your capacity for spiritual assimilation will increase.

Simplicity is the key to Nature’s Felicity.

Your spirit body is Akin To Nature’s cosmic plan
And thrives upon the finer elements that She distills
From earthly products that are meant for food for higher Man;
From vegetables, minerals and waters it gets thrills;
From trees and flowers and flowing brooks, on mountains and
in dales;

From breezes that are laden with the elements of Life
Abundant, energized by solar rays, that one inhales
With conscious, cheerful thought devoid of elements of strife.
The Music of the Spheres is audible to ears refined by spirit
food:

So blast away your fears and cast away your tears; Respond
to Nature’s mood!

Avoid Foods That Clash...



Lillian R. Carque

HAS it ever occurred to us that behind the multiplicity of rules governing harmonized food selection lies the law of gender or sex? Molecules, atoms and corpuseles, too, have their loves and hates, their likes and dislikes, attractions and repulsions, affinities and non-affinities. This phenomenon constitutes the combining power of the various atoms or elements in Nature. The corpuseles, ions, or electrons, the basis of matter, are converted into an atom by forming certain combinations—an expression of mating. Masculine and feminine principles are ever at work: in the mineral and vegetable kingdoms its expressions are more rudimentary, but the principle of attraction, selection and repulsion is always the same and makes cell life possible.

The building of tissues proceeds according to the general law of life and growth, which is founded on the impulse of forming new cells and of renovating or changing old ones. The most simple cell exhibits all the essential processes of life—nutrition, growth, reproduction, movement, reaction to stimulation. It displays even functions which act at least as a substitute for the psychical powers of higher organisms. The eminent horticulturist, the late Luther Burbank, definitely attributed to plants, vegetation and fruits a will and desire of their own.

Thus, nutrition is essentially the attraction and assimilation of a certain amount of new sustenance by the cells of the body, enabling a cell or group of cells to select from the nutrient blood the elements needed for its sustenance, and to permit the removal of substances which have expended their vital energy. This throws light on the subtle sympathies or favorable affinities of harmonized foods, which have within certain limits the same general attunement of atomic cell vibration; it also explains the antipathies or antagonistic polarizations of acids and starches, as well as of proteins and starches. Chemical combination of atoms and molecules is due to their mutual electrical attraction. There must be an attunement or unison of atomic cell vibration within a magnetic atmosphere.

Molecules of a given element always consist of a certain number of the same atoms, whereas those of compound or chemical combinations are aggregations of different atoms. The molecules which constitute a certain substance, like protein to form protoplasm, differ from the characteristics of those molecules comprising some other substance like a particular carbohydrate, i.e. potential energy intended for conversion into kinetic power. For example, the molecules of a specific protein, as compared with those of a specific carbohydrate, have a different size, shape and weight, based on the number of electrons in its atoms and on their modes of vibration.

With normal electronic atomic cell vibration, the hungry cell attracts only its normal food elements or groups of atoms. Consequently, with abnormal vibration and with a more or less changed magnetic field, it is possible that other elements or atomic groups may be and are attracted to the cell or group of cells and tissues. Every substance or element entering into the organism whose vibration and magnetic field is dissimilar to that of the organism fails to be attracted. It remains as a foreign body and may be thrown off, or it may act mechanically as an irritant, overstimulating or greatly depressing cell vibration to the detriment of the latter. In some cases a destruction of the cells may be among the consequences. Some foods act as such powerful deterrants both upon the hydrochloric and pepsin secretions that the entire digestive tone is lowered more than fifty per cent. That is why any departure from the normal in cell vibration speedily affects the attunement of the organism, inhibiting normal cell feeding and perfect elimination of debris.

All life is conscious life; consciousness is an inherent attribute of all matter, manifesting itself wherever and whenever the proper physical conditions occur. The doctrine of evolution compels us to admit that consciousness must be present potentially in the simple protoplasm of the lowest forms of life. Nor does it restrict itself to a limited portion of the nervous system, but is present in all the tissues of

a highly developed animal. Every epithelial cell of the alimentary canal is in itself an organism, a live being with the most complex functions.

In every progressive cruise on the high seas of evolution, matter vibrates to higher velocities and is moulded into compounds of greater refinement and of increasing complexity. The higher the degree of complexity, refinement and vibratory activity of a compound or substance, the greater its potential energy. Growth is the expression of a desire to know and to experience felt in every atom, cell and center of conscious existence, prompting each unit of consciousness to enlarge its individual sphere of power and experience.

The lowest aspect of alchemy is the preparation, purification and combination of physical substances, and from this science has grown that of modern chemistry. Chemistry decomposes, separates and recombines material substances in certain proportions; it may purify simple substances of all foreign elements and free them from physical impurities, but their primitive elements remain unchanged; but, alchemy, the law of gender or sex operating on a higher plane, changes the character of simple bodies, purifies, combines and converts them from a lower into a higher and purer state, arousing them to a loftier pitch of conscious existence.

The processes in Nature by which combinations and decompositions of matter take place, such as putrefaction caused by the contact of a substance with air, and the chemical combinations of two or more substances coming into contact with each other, are chemical processes. The growth of a tree out of a seed, the evolution of the world, the growth of a foetus, the development of an animal or of a human being, the transmutation of food into energy and protoplasm are alchemical processes, because life itself enters into these processes as a factor, and they could not take place without the action of life.

Can we therefore not see in the persistent propaganda in defense of compatible foods a subtle expression of kinship for the vegetable kingdom, whose fusion with the human economy can best be culminated when favorable affinities are present in the physiological playground for the action and reactions of electrical and magnetic polarizations, the balancing of the positive and negative elements, forces and energies in harmonious vibration? Every entity seeks vibratory correspondence or union with another like entity of opposite polarity. The acids and alkalies must be in proper proportion to insure a balance between or intermarriage with the positive or alkaline pole and the negative or acid affinity. That is why serious chemical warfare inevitably follows the mix-

tures of incongruous foods; for exaggerated positive or negative states assume the offensive in the conflict for supremacy of their own particular cellular vibration—reducing to ruin and ashes precious nutriments, once pillars of vital strength.

The stomach as a chemical retort is subject to the same processes of reaction as those that take place in the chemical laboratory. Fermentations and auto-intoxication arising from a heterogeneous mass of foodstuffs in serene disregard of their elemental antagonisms produce physiological explosions in accordance with the same laws and conditions as those which occur in chemical explosions. Constitutionally compatible foods, while nourishing and wholesome in themselves, if mixed injudiciously, often neutralize and destroy each other, subsequently reacting as formidable poisons. In inorganic chemistry, sulphur, hydrogen and oxygen, by themselves not only harmless but positively vital and life-sustaining elements, when combined in certain proportions give rise to sulphuric acid, a corrosive poison. Thus promiscuous eating inhibiting complete or even satisfactory coalescence with the human economy, is a physiological failure—grave violation of the principle of kinship, gender and alchemy.

Human cells exalted by a pure mind and noble soul spontaneously crave and thrive best on such foods as contain their nutritive elements in a pure, more vitalized and sublimated condition. The human kingdom, synthesized under the operation of spiritual laws, represents the quintessence of ascending life elements on this planet. Its sustenance must therefore exhibit greatest potential energies, and provide the highest manifestation of electro-vital energy that is harmonious to cell vibration. Nutrients must therefore range much higher in the scale of vibratory activity than do those katabolic processes or descensive vibratory forces resident in disintegrating, putrefying, non-compatible masses of foods.

Hence in the selection and preparation of our foods, we should always be guided by the fact that we cannot improve on Nature, and that all foods which we enjoy in their natural state are best adapted for maintaining health. Harmonious food combinations demand that simplicity be emphasized as the keynote.

It is a great mistake to regard sumptuous meals as an indication of better standards of living, for they are really a sign of decadence.

In the domesticated animal world, guided by instinct or rather by the natural impulse given it by our Great Sustaining Source, we find that all species confine themselves to certain varieties of food, taken in their natural state. They thereby enjoy health, strength and agility throughout their allotted span of

life. In striking contrast, man takes his food from every conceivable source, mostly artificially prepared and consumed in the most incompatible mixtures, with avoidable suffering, disease and premature death making their rounds of misery and degeneration.

A persistent demand for harmonized food selections will arise within ourselves only proportionate to a mind whose own purity demands a corresponding purity of foods. In response to the emergence of nobler impulses towards a higher more sympathetic life, man will learn to content himself with simplicity, humility and frugality, with universal kinship, with the strengthening and beautifying discipline of self-control and of refined abstinence from perverted unethical cravings that tempt a false palate and morbid appetite.

(Carque's Natural Brands, Inc. at 4328 San Fernando Road, Glendale, California, are manufacturers and distributors of a vast array of trustworthy and unimpaired natural foods of California. Direct inquiries welcome.)



Leisure . . .

"It is important to do away with an unhealthy and destructive element that makes for trouble all along the line. That it can be eliminated has been proven. It is largely a matter of attitude, education and conviction. The wise man learns most from the humblest and simplest of agents; why should not the wise woman reach a height from the humblest and simplest of tasks? Like many another great step forward, it is so easy, natural, and within everybody's reach that we feel it cannot be true, but so have been all other real advances. We do so much with no excuse save that others do likewise, that when we scientifically analyze our work we find much that is done in a laborious and spiritless fashion that had better be left undone. A higher kind of management would not only help to eliminate drudgery but would give time for the introduction of some pleasure, and the planning of right leisure, without which no life can grow prosperously. Leisure means proper preparation for the next task. It means coming in touch with the inspiration that makes for better work. It means the raising of standards so that every worker can come into his own, and will love his work, not simply because he understands it, but because through it he feels himself being raised to higher and higher levels, and knows that he is accumulating those results which alone are worth the best of one's life and labor, a trained mind and body, and a spirit from which one is ever ready to give in abundance."

(Mary Pattison).

Are You Stale?

1—Is the Individual Intelligence itself ever in a state of "fixedness"? What only remains fixed and permanent?

2—Is there any suffering or lapse of consciousness in passing from one spiritual plane to the next higher one?

3—Into what planes do Individuals pass after physical death? What is the determining factor that fixes with scientific certainty the plane to which the Individual rises upon liberation from the earth plane?

4—Explain why it is that there are religious fanatics as well as other forms of ignorance and fanaticism in the magnetic field and in the first spiritual plane.

5—What is one of the most important educational labors which devolves upon the border-land workers?

6—By what process alone does man become better equipped to discharge his Personal Responsibility to himself and his fellowman?

7—Define the term "Spirituality."

8—In order to maintain a status of independence and Self-Control what is necessary in addition to Morality?

9—What seems to be the one most conspicuous, significant, and salient fact in connection with the evolutionary process?

10—How is the universal struggle of an Individual Intelligence foreshadowed?

11—What is the one word which expresses that which is the inspiration and goal of every human activity?

12—What seems to be Nature's scheme in the mutual exchange of intellectual activities between Man and Woman?

13—What does the Evolution of man, physically, spiritually, and psychically, involve?

14—What is Symbolism?

15—Are you personally ready to lay the foundation of your future Life upon the exalted yet common-sense principle of "Temperance"? What does "Temperance" mean to you?

16—Distinguish between the motives which inspire the two Great Parent Schools.

Personally Speaking . . .



Fault Finding

THE spirit of fault-finding is permeating the world today. There is a general epidemic of it. Governments are finding fault with other governments; nations are finding fault with other nations; individuals are finding fault with each other; and many married people indulge in the sport to the extent that they wreck their ship of marriage, causing it to go on the rocks.

Fault-finding is an easy accomplishment. Much of it is couched in words which sound fine, dramatic, patriotic but which, in reality, is meant only to confuse and mislead. It is merely propaganda, used to a greater extent today than ever before in the history of the world. It can be used constructively or destructively; the greater part of that used today is used destructively.

It is easy for Individuals to find fault with everything and everybody except themselves. It is a difficult task to find fault with one's self, and it is the most important task, because one's own faults are the things that retard and hinder his progress. Do not allow the fact that the world is in conflict today to defeat your purpose. The world conflict is one between the constructive and the destructive forces; your conflict is within yourself.

Through propaganda, many intelligent people are being misled to work and struggle for what they believe are constructive principles but which, in reality, are forces of the destructive principle. The clever propaganda of today makes it very difficult to determine between the two, but it is neces-

sary for every Individual to make his decision and align himself with one principle or the other. If he makes a mistake in his choice that is to be regretted, but at least he takes a dynamic step and makes a decisive choice.

People find fault with their governments, local, State and Federal. When asked to define their fault-finding they say: "Oh, the whole government is wrong." They blanket their fault-finding in this way. They do not stop long enough to analyze their own statement or their own feelings. They simply find fault and make a statement to cover it. Is the government all wrong? Is it the government that is wrong, or is it the Individuals who operate the government who are wrong? Take, for instance, the federal government. Is it wrong, or is it the executives who have been placed in the offices of the government? The United States government was founded upon fundamental principles, essential among which is that of Life, Liberty, and the Pursuit of Happiness. It is based upon the principles of freedom of choice, the right of the citizens to elect their own representatives, to enact their own laws. These basic principles have been the foundation upon which the strength of this government has been builded, and which has made of it the most powerful nation in the world.

People constantly are migrating from other countries to this one, not because of the government nor its functioning, but because of the *principles* upon which it is established. They consciously or unconsciously

recognize the power and force and strength of these principles in operation. They leave their native countries to take up their abode in this one because of the fact that their governments are not established on the same principles which make for freedom and independence.

If the fault-finders of this government succeed in changing it, a change to other principles will be necessary. As long as it stands upon the basis of the principles which constituted the first and only reason for its founding, it must be accepted as it is. It is possible to find justifiable fault with the execution of the government, but not with the principles at its foundation—the principle of freedom of speech, the principle back of the Individual's right to have voice in running the government.

Sometime ago a student was approached to do work along the lines of propaganda. The idea of work interested him immensely, first because he needed a job, and second because this job was in line with a desire he had had for sometime—the cultivation of a vocation which was particularly attractive to him. The work he was to do was attractive to him; but when he read over the proposition for which he was to do propaganda, something seemed entirely wrong. The proposition was worded in a manner to cover up its real intent and purpose. It proposed a new law which the United States Senate and Congress were to be urged to pass. It was cleverly worded and contrived, but in essence proposed a dangerous law prohibiting citizens from expressing their individual opinions. The student needed the position and desired it; but after an analysis was made for him, he decided that he wanted more the freedom of speech than he wanted the job. He turned it down, and eventually discovered that the proposition was fostered by a selfish Individual who concocted it for his own personal benefit, by way of making money. In the proposition he found fault with the principle of liberty and freedom upon which the government of the United States was founded.

On the basis of his fault-finding, he was proposing a new law to curtail the freedom and liberty of all United States citizens, which, in turn, would have disturbed and disrupted the peace of the country.

A peace that passeth understanding is a wonderful possession. You right now are struggling for it; therefore You must consider it is worth struggling for. You may not be able to grasp what constitutes that degree of peace, but there is a recognition within the depths of your soul which encourages You on and on in the struggle. And it is a struggle. You are constantly in conflict with yourself, endeavoring to get yourself under control, that You may attain peace. You could stop and become non-resistant, but You realize that will get You nowhere. You know that your appetites, passions, emotions, impulses, and desires are continually crowding in, demanding satisfaction. They are *your* appetites, passions, emotions, and impulses; they do not belong to anyone else. They come from within You, and therefore You know they must be brought under control before You can know peace. So peace is something which You know You must struggle for—something which You know You must fight for.

Peace is something You, an Individual Intelligence, desire and want; something You are willing to put forth a great deal of effort and energy to acquire. It is a potent sop that can be used by the destructive forces as an opiate to lull You to sleep, to cause You to cease your struggles, that they might the better accomplish their destructive desires while You are off guard. When You are lulled to sleep, are inactive, and indifferent, these destructive forces are active, silently and secretly.

An illustration: You are a healthy, strong Individual. It is necessary for You to make a journey through a strange country. You have some signs by which to go, but many of them are confusing. You are fully equipped to make the trip safely and to come out the better for having made the

journey. You have a large pack to carry as You are going far and it will take much time to reach your destination. Your pack is valuable; it contains everything You need for the journey. You start; days pass, and the farther You go, the steeper becomes the climb. You grow tired from your long trek and lie down to rest, sleep, and recuperate. Under a large tree You remove your pack and stretch out on the ground.

While asleep along comes one who belongs to the destructive forces. He sees your pack and wants it but is afraid to tackle You single-handed, realizing that he is no match for You, and that he would be discovered if he attacked You. He cunningly looks around to find some way of accomplishing his purpose without endangering himself. After a search he discovers a hornet's nest up in the tree under which You are lying. With a long stick he quietly breaks the nest loose from the tree limb. It falls at your side and the hornets, indignant at this treatment, storm out to find the intruder. Locating You they naturally turn their venom loose on You, for the guilty party has slipped quietly away out of harm's path.

You hear the fall of the nest and awaken to find that You are in danger of being stung. You have no fear but are ready to defend yourself. The instigator of all this stands off in the distance crying "Peace, peace; those are God's handiwork, do not destroy them." You feel there is truth in the stranger's statement and hesitate to do anything. Meanwhile, the hornets are at work protecting their home and their rights of existence. They sting You, and yet You cannot make up your mind to defend yourself, for the stranger still is crying "Peace, peace; they are God's handiwork." This cry has so confused You that You have been lulled into inactivity while slowly the poison of the hornets has permeated your body, causing it to swell and become weak and helpless. At this point the stranger comes, takes your pack, laughs and jeers, then departs, leaving You to die.

And You do die. You do not finish the journey which started with so much courage and

determination and promise. Yours was the loss; You lost all which would have accrued to You from the experience of making the journey. You died only to benefit one who was unworthy. You were capable of defending yourself and of capturing the robber, thus preventing him from harming others; but he lulled You to inactivity. Suppose that in the struggle with the robber he had killed You; at least You would have died defending a principle, which would have been to your credit. As it was, You died inactive, undecided, impotent, hesitating on the line of Principle.

The two opposing forces are at work in the world today, battling for supremacy. The outcome is unquestioned — only the time element is questionable. This is a world conflict, not a local one. And You who recognize yourself as a spiritual being as well as a physical one, are far more interested in the conflict than those who are in doubt about it. You are deeply concerned because, being desirous of cooperating with the constructive forces of Nature, You do not want to make a mistake. When You reach the other side You want to feel that You did everything You could to assist the constructive forces to accomplish that for which they are struggling.

You are a Soul, not just a physical body. When You complete your life here You will go on to another life. It is important for You to know what condition You are in when You go on. It is important for You to know with which side You are aligned.

This article is written to encourage You, as a Soul, to dig deep down into your own recesses and endeavor to discover if You are just finding fault, if You are just indifferent, or if You are so satisfied that nothing can disturb You, not even a world conflict. Some day You may be called upon to make a decision and You should be prepared to make a right decision. You should know something about what is going on around and about You, in this country as well as in others. No one is living in complete isolation today, unless perhaps he is at the north or south poles. Peace is a state toward which

all people are struggling. It is a state which must be maintained when once it is attained. It cannot maintain itself.

This illustration is in line with the fault-finding and destructive peace propaganda. Draw your own conclusions; make your own analogies. As time moves on, and the two forces continue in conflict, perhaps the hornets' nest will be poked at and will drop where it is least expected.

Search deep within the recesses of your own Soul and determine if You are the traveler in the illustration. Search for the principle back of all propaganda with which You are in contact. Search for the knowledge which will be your equipment in making your journey safe as You run the gantlet between the opposing forces.

And be on guard against the hornets' nest.



Spirit and Matter

Is matter spirit or spirit matter? And what is spirit and what is matter? From letters I receive from "March of Events" readers it would seem that more persons are interested in such problems than in who is going to be the next President.

In the fascinating series of articles that Dorothy Giles has been running in the "Cosmopolitan Magazine" under the heading of "Soul Clinics," Miss Giles quotes the famous neurologist, Dr. Titus Bull, as saying:

"Matter is spirit at a lower rate of vibration. When a patient is cured, it is spirit in the cell doing the healing according to its own inherent pattern. No doctor ever yet cured a patient. All he can do is to make it possible for the patient to heal himself."

On the very day this came to my desk a symposium of scientists at the Franklin Institute in Philadelphia agreed that physical reality did not exist. These hard-headed men decided that the physical universe was "an abstract mathematical ghost which feeds on Greek letter symbols and is wholly indifferent to the demands of common sense." (I quote the New York "Times" dispatch.)

The greatest minds of all times have not been materialists. But how slowly science trudges toward what Shakespeare said in nine words: **"We are such stuff as dreams are made on."**

All that science ever does is to verify the mental lightning of poetic genius.

("March of Events" in L. A. Examiner).

The Searchlight . . .

Define Vulgarity.

In what different ways is it expressed in human life and conduct? Explain fully.

Does the word "vulgarity" mean to You merely a violation of an accepted conventional standard of "purity" or is it something essentially destructive in principle and practice?

What character of Vulgarity in men offends you most? Why?

What in women? Why?

Why is Vulgarity of act, speech, or expression forbidden in the highest society?

What, in your judgment, is the psychological (or moral) difference between the man or woman who secretly revels in vulgar imaginings or practices, and the one who converts the "inner state" into outward external acts?

Do You believe that a vulgar Individual is an exemplar of Morality and the Constructive Life? Why?

Do You believe that an Individual who gives the impression of vulgarity in either thought, speech, manner or conduct, exemplifies the Spirit of the Work? Why?

After a critical self-examination without prejudice, do You find that You are vulgar in any respect? If so, wherein? To what extent?

Do You believe You can remedy the defect? Why?

Do You intend to do so? What is your reason?

Has sarcasm anything to do with Vulgarity? Do You approve of it as a social weapon? Why?

Do You regard Sarcasm as an evidence of wit or something else? What? Is it ever permissible in moral living?



Pine Needles . . .



Joseph A. Sadony

LOOKING over a basketfull of notes on things I have wanted to write you about, I come to this one: "Write article on the value of not having a good time." I don't know just how much space that's worth in talking about it, but I do know you'll find it worth every hour you spend or have ever spent not enjoying yourself. For if you will take that one into your closet with you and sit in the dark until you have analyzed just what "a good time" is, you will discover three things: (1) How bright a grey day can seem. (2) That a "good time" is relative, and there is no way of defining what constitutes a good time except by inference or comparison with what you personally don't enjoy doing. (3) That the measure, therefore, of a "good time" is your more recent "worse times".

So where would you be if you always had a good time? For this to be true, each time would have to be better than the last time, or it would be monotonous. And for each time to be better than the last time, you'd blow up in smoke or land in a ditch. Excessive joy kills quicker than sorrow. So you see we are all on a teeter-totter between better and worse, good and not-so-good (which we call "bad"). And the value of not having a good time, occasionally, is three-fold: (1) Anything better than that seems like a "pretty good time" (which would otherwise be a "bad time", if you didn't have any worse). (2) It turns your next ordinary "good time" into a "wonderful time" (by comparison). (3) It keeps the whole tone of all your "times" nearer the Fulcrum of Normalcy where your appreciation of the little simple things of life does not get calloused. If that happened you would be on the road to blindness that would ultimately prevent you from ever having a good time again, for your criterion of a natural good time would then be destroyed. Result: you would be off on the tangent of artificial "good times". Result: discord, bitterness, tragedy, regret, remorse, on a vicious circle with no end to it, except the grave (via hospital, asylum or jail).

Perhaps you will think of this next time you aren't having a very good time. If so, you will enjoy a little bit more in the thought of how very valuable it is to you. This will make it both necessary and advisable for you to have a worse time than that some one of these days. When that happens you will think of this again, and everybody will wonder what you are laughing about. By that time your whole idea of what constitutes a good time will have started fermenting toward the point where you will begin to get a kick out of almost anything. That is, of course, providing you actually do go into your closet with this idea till you make it a part of your thought-process to con-

sider the value of it every time you don't have a good time. It isn't at all unlikely that it would actually save your life to do this. For then, some time when the party is dragging pretty heavy, you might stick it out, realizing how much good it was doing you, instead of getting jittery and busting out in a bright suggestion that requires a wild drive through the night to execute it,—and perhaps also you.

And I did another bit of figuring today. The old cuckoo clock stopped cuckooing, so I took it apart to fix it and found the leather bellows of the cuckoo-lungs worn through. Small wonder, I thought, thinking of how long the old clock had been faithfully running. I got to wondering how many times it had cuckooed. To be exact, it was 1,864,720 times. Then I examined a small piece of brass one sixty-fourth of an inch wide by one thirty-second of an inch long, and was astonished that it had not worn out in the course of the 1,766,164,000 ticks the clock had made during that time. Once a day we have raised a two-pound weight a height of four feet to keep the clock going. This means that more than two tons, or to be exact, 5,888 pounds, has dropped four feet to provide the energy for the nearly two billion ticks; and the same to provide the energy for the nearly two million coos of the cuckoo. What would be crushed by such a weight falling from such a height, if it happened all at once? Still the little piece of brass wasn't even worn out. Which proves that time gently used can overcome the equivalent of dropping several tons at once. To lift it would kill a man. Now the question is, was it worth all this labor just to look at what time it was? My poor old cuckoo got hoarse in its voice showing me what time will do when we don't realize it. But soon (when the glue dries) it will coo just as good as new again. About the time you will be reading this, it will be calling the hours again. Perhaps this echo of it will cause you to think, as it will me.

The Ancient Mysteries . . .



J. W. Norwood

I have dug so deep into the Ancient Mysteries that I felt like an initiate myself; and I yet feel in danger of being dogmatic about things that happened ten or 12 thousand years before I was born. Yes, I ran across the Great School and some Masters and their doings—not so much in books as in the setting of legend and myth and symbol in their orderly sequence and just reading them. Curiously enough the starting point turned out to be something preserved right down into our own times by “the guilds” and so can be verified.

This was the polestar “worship” that existed probably for thousands of years before men became farmers. The “Mysteries” were built around it.

In one form or another we encounter the same simple story related by certain American Indians as I have recounted in my book, “Tammany”. This is to the effect that the early “wise men”, meeting and cogitating on the causes that make for a certain orderly motion in everything we observe on earth (stars, heavenly bodies, life, tides, seasons, etc.) finally concluded there was a power that was the cause and that it was intelligent and pervaded everything from stones to men. The Indians called it “The Great Spirit”. The European versions called it the Great Chief, the Lord, the Master, and so on.

Looking around for a home for this Lord of the Universe with the many names, the early tent dwellers figured there could be no more logical place for the great Cause to live than at the North Pole of the Heavens, because that was obviously the one stable point in the universe. Did not everything else in the sky revolve around it? The tent-dwellers likened the sky to a great tent with the pole star shining through at the top where the central pole of a tent would go.

So the star became the symbol of God (Dyaus, Deus, Zeus, Ju, Jove, JHVH, Yu, Hu, etc., etc., etc.) and the “seven wise ones” officers of the lodge, as it were, otherwise known as Ursa Major (and later Ursa Minor) that marked the seasons in their revolution around the star, became the symbol of the star or brotherhood or God. That’s where we humans got the original “Swastika” so badly misunderstood and misused today.

Guilds, particularly of the building trades, handed down this symbolism right into the 20th century, as can be shown.

The candidate for initiation was taken into a vault below the lodge floor, caused to look up to the pole star from whence a symbolic plumbline fell down to the altar before which he stood. On the altar was the Swastika (Fylfot or Gammadion. This much for verification purposes only.

Vega was the polestar about 10,000 B. C. at which time there seems to have been a philosophical struggle in Egypt and possibly elsewhere, between reformers who wanted to substitute the Sun as the chief symbol of the highest God and remake myths on that basis. How long this struggle had been going on, no one can say. At any rate, it seems clear that the Sun party prevailed over the Star party for reasons it is not necessary to enter into here. The Sun party were the “Black Magicians”—practical politicians. The Star party were the “Sons of Ptah” or the “White Magicians”. This Ptah (Greek name Hephaestus) was counted as the first “god” ruler or civilizer of Egypt.

Summerian (Babylonian) civilization is regarded as in its dawn around 8000 years ago. It also had the pole-star symbolism, its god Ea (Jah, Yah, JHVH) and a parallel to the Sons of Ptah. The Phoenicians themselves appear to have once lived on the Persian Gulf, by their own story, and they had these things too. The Greek tribes in Asia and Europe had them. The Hebrew Bible speaks of “The Sons of God” plainly enough and translates much of the ancient language of the mysteries into comprehensible terms and Semetic names.

The wise men of the Black and White varieties continued their war over the mysteries until the Sun party generally prevailed. Only the Artisan groups, especially the building trades, never abandoned the original version. But Artisan guilds used to include all workers from the statesman, poet and sage to the stonemason, sculptor and engineer. Everybody that worked for a living—if he was worthy.

In the mysteries where the symbol of the highest god was the Sun, the artisan gods were mere attend-

ants of the chief performers. Consequently, in these mysteries, it became more and more difficult for even the initiate to distinguish between monotheism and pantheism. The keystone of the whole structure was gone—relegated to the attic or basement as it were.

But in the temple-mysteries of the artisan groups where the pole-star symbolism was preserved in its original purity, real civilization found refuge and emerged now and then to astonish the world as in the case of the Greek republics, the Roman republic, and the various “golden ages” of different peoples.

Samothrace was probably the greatest of the Greek establishments. The “Sons of Ptah” had a hand in its establishment as they did in the Phoenician mysteries and via Phoenician, the Hebrew Temple of “Solomon”, (real name, Jedidiah).

The Orphic mysteries perhaps give us the truest poetical interpretation of the ancient language of the “gods” available. Its beginning is identical with the first chapter of Genesis, which the Hebrews got from Babylon in the time they were there.

The story goes back to what the wise men thought so long ago. There was nothing save Night and Love. Night somehow produced an egg which Love touched and it separated into the upper and lower expanses—Sky and Earth to us. But these were at first watery expanses or “firmaments” as the Bible puts it in our version. So Sky had to give birth to Sun, Moon and Stars and lots of other phenomena while Earth attended to bringing forth land, vegetation and animal and human life and all earthly phenomena. Everything named was a “god” of course. These Nature gods were the “old gods”.

Literally they were all “children” of the one and only Deity these first wise men and ritualists worshipped.

Next came newer gods which were emotions and since emotions are children of humans, plenty of human “gods” will be found. The human gods were generally great leaders, civilizers, wise men. And it may be assumed, officers of the lodge!

Ptah and Toth (master and Secretary of the Sons of Ptah) were probably human names originally. Ptah is Hephaestos in Greek, Vulcan in Etruscan and Latin, Chryasor to Phoenicians and so on. The “identification of gods” with each other was on the basis of the ideas their names represented in ritualistic teaching before alphabets were invented.

It is rather remarkable to find that all the inventions and even alphabets seem to be credited to the Artisan temples. Toth, the secretary of Ptah, invented writing; so did his namesake in Babylonia and other temples. After the invention of alphabets and writing, the old method of using the “god” language fell

into disuse save by ritualists and especially by poets and mythmakers. It created a pretty mess for the uninitiated.

Toth, the original lodge secretary, was Hermes to the Greeks, Mercury to the Romans, Nebo to the Babylonians, and so on. The Greeks probably used one of Toth’s original names, Har—made into Horus by the Sun party. The Scandinavians said Har was triune.

Toth is sometimes called the “Son of Ptah”—I think this was the Phoenician idea—meaning of course an initiate of the lodge of which he was secretary.

In historical times this idea of a god, demi-god or man being the Son of deity was rather confusing even to the poets who love symbolism and are pretty good at inventing psychological allegories. So people cannot be blamed very much for tracing their ancestry back to such and such gods—or for honoring a saint, warrior or great hero by “deifying” him—as they did with a certain ancient Egyptian Doctor named Imhotep not so long before the Christian era. Imhotep was a great man. His tomb and that of his parents which he designed, together with his history as a human being, is pretty well known today. In fact, a book has been written about him. But he was made into a god some thousands of years after his death, because of the utter lack of understanding of the ancient myth system of gods as substitutes for a much needed alphabet. And the Greeks immediately “identified” Imhotep with their god of Medicine, Aesculapius—who was a “Son of Apollo” by the way; this because the Greeks still understood the name carried an idea rather than a personal biography.

The Greeks began to reform the whole system again aided by the Phoenicians two or three thousand years B. C. Possibly before. In the time of Pythagoras, a very great Master, the Wise Men or Sages of Greece became so modest they accepted Pythagoras’ revision of their name of “Sopher” meaning Sage or Wise Man, to Philosopher or Lover of Wisdom. It was through the Greeks and later the Romans that Europe turned to the Philosophers version of the mysteries, adapting their own more ancient versions derived from Asiatic sources.

The Philosophers were pretty practical men and so did a great deal to foster the building trades and metal trades as well as maritime workers’ organizations, by making Samothrace so renowned. However Philosophy gradually split into rival schools much more concerned over metaphysics than physics. One of the greatest of Greek medical men had eventually to separate medicine from Philosophy before experimental science got a good start.

It depends largely upon whether a philosopher had

initiation into an artisan temple, as to whether he may be considered really informed and therefore dependable in his account of ancient history. Most philosophers tried to travel and study under different Masters in all kinds of temples. When Hesiod, ancient poet, tells us there were 30,000 "gods" in his day, we know he was well informed. But even modern writers sometimes doubt the ancient historians knew what they were talking about. One ancient who insisted that the "gods" were just names of men mostly, was derided down into our times. It did no good to tell people the truth outside the temple for they would rather believe otherwise.

The star temples originally housed what we would call today "labor unions" or "trade unions" (there is a difference) because all mental or bodily workers were once of the same general brotherhood. The temple was the lodge. Its officers were originally less than a dozen—eight, according to Egyptian legends.

There were THREE priests or Masters 1, 2, 3: a Secretary or Scribe, supposed to be the most learned; and a good ritualist, or as we would say, a good parliamentarian. Each Master had a special Warden or Deputy. And there was the Prophet or actual priest, guardian of the Temple.

Artisan Mysteries kept the temple idea long after temples devoted more of their attention to theology than to humanity.

European guilds sprang up from Egypt, Babylon and Solomon's Temple workers, according to their own legends. That is, craftsmen and wise men or masters introduced temple organization ideas into most European countries while on their travels, in prehistoric times. But it was not until the Greek and Phoenician peoples became maritime nations that the guild system became general. Their ships traveled even beyond England in search of trade.

The fall of the Roman Empire in Christian times resulted in European guilds generally being deprived of much Roman influence not to be re-established until the Middle Ages. It was during the middle ages that the actual term "guild" was applied to artisan groups.

By this time, the temple idea had become the Church idea and artisans were once again the "little brothers" of the sages or wise men or philosophers—most of whom were also priests in the Christian church.

Theology gradually separated the Church and Guild so far as ritual was concerned—though both rituals sprang from the same source. Most of the guild members however were good church members.

Under the many pretty kingdoms and amid pretty constant wars, Guild and Church worked pretty well together. But the Crusades started a division between

Asiatic and Oriental guilds that became complete when the Church was used by the State to control the guilds and thus unify all classes of people under dictatorial rule of potentates. The guilds objected to this. The Church used its authority to demand each guild be incorporated (in order to receive a charter from the state) with a mixed membership of artisans as the church dictated. This led naturally to confusion, rebellion and decline of freedom. The guild Masters evaded and would not obey unless their "ancient rights and privileges" were preserved.

Hence the guilds over a period of several centuries were virtually outlawed and then restored or reestablished so many times it seemed that they were at war with religion as well as with politicians.

Finally the singular policy of putting into one guild several different crafts some of which were in no way related to the other, brought about rebellion within the guilds against their Masters (teachers) and the whole system declined. The Masters became the progenitors of our modern manufacturing and other industrial association. The rebellious journeymen became progenitors of our modern labor unions.

The ancient rituals are now relics of the past, revamped and preserved by social organizations to be sure—but without meaning a great deal to the preservers. The society of Free Masons probably preserve more of the ritual than any other organization, but even there it is overlaid with innovations and misinterpretations of such a nature as to require the service of an antiquarian to separate the true from the false.

Among the Masonic lodges of the Middle Ages that survived the social revolution of Masons of 1717, are some that must have preserved customs thousands of years old. Certain Scotch lodges were known to have had Seers or Prophets just as the ancients did. And one of the last survivors rescued by English engineers and historians in this century, furnished the pole-star evidence of antiquity more ancient than "the flood," or even than agriculture.

However, these lodge witnesses only go back to such organizers as Nimrod of biblical fame; Hermes, alias Toth of Egypt, Pythagoras of Greece, Solomon of Jerusalem, Hiram of Phoenicia, and Father Hiram (Abi-Huram) who was probably Hummurabi of Babylon and perhaps other names carrying the same idea. This is their story, of course.

There was never but one real God revered in any lodge they say and that was the deity mentioned in the bible as Jehovah and also Elohim and many other names. As for the guilds, the building trades called him El Shaddai—the God Most High. El means Light.

On Letter Writing . . .



T. W. Swartz

DEAR SON:—

As you approach manhood it is a privilege to address you about some of the things I have learned concerning letter writing. It is my hope that you will consider them disinterestedly. By so doing you will benefit by that which you can use.

It is profitable in all contacts in life to express yourself concisely. This is especially true of the written word. Study *what* you desire to say until you know *how* to say it and *why*. Leave out any of these elements and it will fall flat to that extent. Couch your thots in positive terms. There is abundance of the negative without further deliberate contribution. Cultivate the desire to express yourself interestingly; then practice it. How keenly aware are you that within resides an immortal soul? No matter how drab the external appearance, this is true. Can you imagine anything so fine lacking the ability to entertain? Have the courage to expose to view some portion of the individuality you manifest. It isn't necessarily considerate to confine your remarks to cold statements of fact. Color them with outcroppings of that inner self with whom only you are truly acquainted. Dare to believe that what you think is worth while. You will then unconsciously enrich the pictures you paint with those fine shades and tones whose secret ingredients only you possess.

Introduce occasional humor. It isn't quantity of words that portrays wit. Rather it is the word grouping, coupled with the suddenness and clarity of the mental vision bursting into being. Unexpected incongruities create amusement.

If you wish to be understood break up your ideas into small sections. Make the doses frequent and well seasoned. Any sentence longer than 50 words is liable to become so involved that it will strangle the reader. There are mental giants who can gulp down 100 at once but bear in mind always that most of us are endowed with more simple digestive faculties.

Constantly enrich your vocabulary with new concepts and expressions. Keep a dictionary handy. Learn to use it. Do not be afraid to utter a \$10.00 word if it is altogether fitting and appropriate. It is well to remember that our ordinary diet comes in

the five cents per dozen variety. We thrive on bread. Few could exist on fruit-cake.

It has been my lot to read many thousands of every-day letters. At least 75% could be summarized like this: "It has been so long since I wrote you that I am almost ashamed to begin. Things are going along about as usual. Well, there doesn't seem to be very much to write about and as it is getting late and I am getting sleepy I guess I will close. With love, Willie." Can't you just feel him stretching and yawning? Wouldn't you like to shake him awake or would you prefer to shoot him at sunrise?

Here is another example written to busy people when the writer is not sure he should take the liberty of addressing them: "Dear sir;—I know you are a very busy person and I hesitate to take up your time, but the things I have to talk about are so important to me that I felt you would pardon the intrusion etc. for half a page. Long rambling discussion. Hoping you will pardon me for taking up so much of your valuable time, I remain, Ima Shirker."

My dear son, if you ever find yourself in the position of this second party, consider fully the propriety of addressing that busy individual. If you then feel constrained to write, start right in with your story. Save him the time and pain apology takes. More than likely apology is uncalled for or else you shouldn't be writing. Unless apology is a very potent means of missing your objective. At best it conveys a negative impression. Avoid such things as you would a pestilence.

We approach the closing remarks. Many a fine letter is spoiled by a meaningless ending. It is comparable to a bull-dog jerking on a strap. The poor brute doesn't seem to know how to let go. When you have had your say simply stop. In a kindly considerate way say good-bye.

This is my parting admonition. If some of these remarks appear too strong for your stomach don't bother trying to swallow them. You might get sand in your throat. Partake only of that which appeals to your innate sense of the fitness of things.

Affectionately,
Your Father.

"Be Yourself"



W. D. Bunker

THE physical organism of each human being is merely the instrument of expression which the Entity — Individual Intelligence or Soul—uses while functioning on this plane. In some instances even commencing at birth the physical instrument may not be wholly or perfectly adequate or suitable to give the incarnating Soul complete freedom of self-expression on this plane.

There are some Individuals who have a suitable physical instrument for self-expression only a portion of the time they so-journ here because of disease, ill health, accident or other cause and therefore cannot, while thus handicapped, give complete expression to, nor accomplish the things desired by, the Living Soul which occupies the physical body even though its objective be wholly an Altruistic Service for humanity.

Man, at any given time, is an individualized expression of Nature according to the evolutionary status which he typifies of Matter, Motion, Life, Law, Intelligence and Love. He is the guardian of his independence as a living Entity and invokes upon himself the rewards and the penalties which Nature exacts according to what he has earned and which he must receive. Neither rewards nor penalties can be avoided, there are no "special dispensations" which abrogate the operation of any of Nature's laws, or the operation of her forces and processes which would nullify Justice. Nature exacts a true balance and is ever consistent.

The outward form, or physical expression, which is tangible material substance of a person, is not the Individuality which is occupying and merely using an instrument; neither is the instrument so used always an adequate, true or exact expression of the Entity which uses or possesses same.

While it is possible to refine the instrument which the living Soul uses on this plane, it is not always possible to change the form or features which are constantly being renewed on the original cell pattern and form. The living Soul, Ego or Entity constitutes the Individuality which uses on this plane a physical instrument and gives expression to itself in what we have come to recognize as *personality* which is all we are able to observe of the Intelligent Soul. We know that the physical form or instrument is merely a

temporary expression of the Entity for the duration only of its so-journ here from birth to death, at which time the Entity, the living Soul, the *Individual* no longer uses or occupies the instrument or physical body which we have observed expressing *Personality*.

Some persons are very adroit at expressing a certain kind or type of Personality which fails to reveal the true or adequate type of Individuality which remains hidden as it were, behind a veil, which is opaque to most persons with whom they come in contact or with whom they have any dealing and association; yet there are those with whom they do come in contact and association who can and do see the true Individuality behind any camouflage or timidity of reserve.

Some human beings outwardly may personify to all casual observances, a cool, calm, control of their organism, while the hidden Individuality, the actual Self, is literally boiling with rage which is being suppressed or temporarily held in check, only to be unleashed when the exposure of the real nature and personification of the Individual would be less likely to topple from the imaginary rickety pedestal of the false opinions and impressions that have been knowingly erected.

Outward expressions of personality can often be quite at variance with the true character of the Individual as many police officers and others can testify. It is not at all unusual to find that the "big bold highway bandit" when captured, or overpowered, is the most cringing coward and apparently does not know the meaning of "fearlessness," yet outwardly while dominating his victims gave the impression that he did not know the meaning of Fear.

There is another type of Individual who assiduously, at all times, endeavors to create the impression of humility by every expression of his personality and general outward deport of bearing and voice and thus by aping humility he endeavors to smugly conceal his colossal Vanity from the observation of his friends and associates.

False personal expressions of one's real Individuality of character, by deed, utterance or otherwise, must restrict the growth of one's own Soul and confine same within narrow limitations thereby depriving himself of joys and the freedom which is possible to those who live a more abundant and happier life.

From The Files . . .

Questions and Answers



DEAR FRIENDS:

I am enclosing a friend's "ghost letter" with his permission to use it. He would be very glad if you can find the space and time to answer it in TO YOU. If so, it might be best to omit his name, since he is located in a country at war and is a British subject. This might not make any difference; but I have been, and am being, very careful not to do the slightest thing that might make him in any way conspicuous, for this reason: They are not allowed U. S. newspapers in Formosa, but I can send this to him in a letter, if you answer it. Since the loss of an only child (son) he is more interested in the continuity of life and I feel sure he would appreciate it if you can answer this for him. The Text Books have been recommended to him and I have sent a few quotations from one of them being careful to get them accurate, and stating the volume from which they were taken.

Of possible interest: People are not allowed to take or send their own money out of Japan at this time, so my friend says. He would like to write me about the war, but I have asked him not to take a chance on writing anything that might be censurable, as he has been very kind in describing matters of interest, etc., and he says it would be risky to do so.

Here is his letter:

My Friend,

Do you believe in ghosts? Have you ever seen one? Would you like to hear a real ghost story, at least, it seems real to me, and let me know what you think of it, or whether you can give some natural explanation of the phenomenon?

As you know, all Chinese believe in ghosts and give credit to them for all sorts of un-

toward occurrences, such as sickness and other misfortunes. They have regular periods for their worship, usually, twice a month, and the 7th moon (month in the Chinese calendar) is wholly set aside for their propitiation.

On the 17th of October, a little after dawn, on the day that I was taken ill, I was standing between the dining room and sitting room looking out into the verandah. Suddenly I saw a boy of about 15, wearing a suit of faded khaki clothes, barefooted and without stockings, walking, with a stoop and bent head, along the verandah.

There is a boy sleeping downstairs, who comes up to do odd jobs occasionally, so I said to myself that he must be feeling industrious to come up so early to sweep the verandah, although the boy I saw had nothing in his hands and looked much bigger.

It seemed to me the only possible explanation and I immediately went after him, going through the pantry. But on the verandah no one was to be found, though I looked everywhere and walked the whole length of the three sides of the verandah.

Well, it's just your imagination, you might say, and that was exactly my own opinion, until I heard the experiences of my employees living on the premises.

From what I heard, I gathered that the ghost, apparition, or whatever you prefer to call it, made its presence known to everyone, in one form or another, with the exception of the boy for whom he was mistaken. One ahma* saw him on three separate occasions either shortly after dark or at dawn. The first time, she also mistook him for the boy and scolded him for frightening her, as he passed her walking in the opposite direction. But when she returned to the kitchen which is only 10

or 12 yards away, she found the boy (not the ghost) sitting quietly attending to the fire; then she was indeed frightened. A few days later, shortly before dawn, on opening the kitchen door, she looked up at the stairs leading to the verandah and there she saw him on the top of the stairs, with hands on the beam above, swinging himself. She immediately banged the door to, rushed back to her bed and entirely covered herself with her quilt. Thus she was found by the gardener, a couple of hours later, who went to investigate why his morning meal was not on the table.

A few days later, also shortly after dark, another ahma who only comes occasionally, saw the boy walking down from the hill, immediately behind the house. She turned back and shouted for the gardener to go and investigate. This he did but saw nothing. However, shortly afterwards, the first ahma saw the boy walking rather briskly along one side of the house.

The gardener never saw him, but on more than one occasion heard someone walking at night near the house, but could never be found. Then again when in bed, he heard himself called more than once by someone outside his door, in a weak voice, with the same result, i.e., on rising to investigate, no one was to be found.

There are other manifestations, but I think the above will suffice to give you an idea of the situation. Well, you might again exclaim, what about it; can't it all be imagination? and although, this time, I hesitate to agree, yet I would not say, it is impossible. But what impresses me and what I cannot explain away, however much I tried, is the fact that the appearance of the boy as seen by the two ahmas, tallies exactly with the boy that I saw, even down to the bent back and lowered head.

You can bet your life that in the meantime those concerned have asked their favorite joss what it all means, why this visitation, and what the boy wants; besides burning joss sticks and paper and making various offerings to appease his spirit.

I may mention that one day 13 years ago, when I was away from the house, three little boys, all about 2 years old, played on the ver-

andah. One of them putting his head through the balustrade, over-balanced, and fell head foremost on to the cement floor beneath, dying a few hours later.

It is surmised that it is the spirit of this boy. But then this opens up a whole vista for speculation and is contrary to the general belief of mediums and all such, that growth is maintained after death. However, this is beside the question and is a subject that I know nothing about.

I should like to know what you think of the above story and if you can throw any light on it, I shall ever be

Yours gratefully,

Taihoku, 1938

*Ahma—Female servant.

Dear Mrs. H—:

Your friend's "ghost letter" is clearly the story of a spiritual manifestation.

Many Individuals who pass into the spiritual world are bound magnetically to their physical habitat for years after the transition. The young boy who had fallen from the verandah thirteen years ago no doubt was still attracted to his old environment and remained thereabouts to play.

Approximately forty years are required for a child to reach maturity in the spiritual world. This boy probably took on the appearance of a boy of fifteen, and clothed himself in garments which would attract attention, in order to be recognized by those living in the environment.

The stoop and bent head no doubt were the aftermath of his fall headlong on the cement floor of the verandah. His spine probably was injured and in the spiritual world he had not yet recognized the fact that the spiritual body was perfect. It is often difficult for the spiritual workers to bring their charges to a realization that the mental attitude cripples the spiritual body which, in itself, is perfect. Education in the spiritual world is slow and tedious, as it is here.

Dear School:

I have come recently into contact with a man who claims to have studied philosophy for

thirty years. As nearly as I can discover, from the literature he has loaned me, it is a Yogi Philosophy, coupled with teachings of Baird Spaulding (which he seems to have gotten from the Yogi).

After reading this literature I find many things in it which agree with the teachings of the School. I am wondering if you would give me your opinion of the literature.

Do you consider the Yogi method of sitting in concentration and meditation harmful?

I am not seeking any philosophy or teaching other than that of the Great School, as this is my religion and main-staff of life, but I would like to know if the Yogi methods of self-development are harmful.

Answer: The practice of sitting in meditation and concentration, as usually practiced, is harmful to the average Individual. It brings about a negative condition which may lead to subjectivity.

The Yogi methods of spiritual development through meditation and concentration are peculiarly adapted to the temperament and disposition of the Oriental people, which is vastly different from the Occidental. The art of meditation is taught to the Oriental from early childhood and he learns to maintain an *active*, receptive attitude throughout his meditation. The Occidental mind, being differently constituted, accepts the teachings from his viewpoint which, to him, spells a *negative*, receptive attitude. In his concentration and meditation, he drops into a negative attitude which leads him to the brink of mediumistic control. Because the line of demarcation between the two attitudes is so fine, this School does not advocate the Yogi practices of meditation and concentration.

It is a policy of Natural Science not to pass judgment or to comment on the work or literature of other schools, cults, or isms. To do justice, it would be necessary to make a thorough study of the entire teachings, read all the literature, and contact the Individual leaders. This would call for time and energy which are needed in the pursuits of The Great Work. Certain definite principles of right and wrong, of construction and destruction,

have been defined and elucidated in the Text Books. Upon this basis, it is possible for any Individual to make his own decision in regard to other teachings. If you will carefully weigh the teachings of which you speak on the scales of the fundamental principles of Nature, you will be able to *answer your own* questions satisfactorily.

The following are some questions which I would appreciate your answering me, some time when you have the opportunity. I have tried to find an answer to them in the text books, but have not found the precise answer that I wish:—

1. According to the knowledge of Physics which I obtained during my studies in High School, there is a principle which says: "No two bodies, *of the same material or substances*, can occupy the same space in Nature." If there exists an extension of this same law in spiritual nature and spiritual material, how is it possible for spiritually embodied individuals to be constantly surrounding physically embodied people who also have bodies of identical material, (spiritual bodies), without "bumping," or colliding with each other spiritually, as happens almost daily between physical individuals in the streets, crowds, theatres, etc.? More so; physical individuals usually see each other and avoid this contact, while between physical and spiritual individuals, at least one of them (the physical) does not see the other (the spiritual). Also, is it possible for a spiritual individual who wished to harm a physical one, to "hurt it" in its spiritual body, with a spiritual instrument, without even being seen?

2. Is a Master of Natural Science exposed to illness, lack of health, suffering or unhappiness of any sort? This question does not include the case wherein the Master voluntarily chooses to bring upon himself the above mentioned condition; for, "in that case he would not be a Master," as the text books mention, "if he could not do so."

There is another phase of this same question: When a Master suffers martyrdom in some form, brought about due to his Work of giving his knowledge to the world, does he

anticipate these results? Does he know "from the start" that he is headed for such suffering and willingly accepts it as part of his Work—or does it all come upon him as something unexpected and unforeseen?

I realize that I am taking up your time with these questions, but it so happens that some times I find "apparent" (to me) contradictions in the literature. Of course this only proves, as has happened some times before, that I have not carefully found their answers in the books and literature.

Answer: The same law applies analogously, in the spiritual world. People there can bump into and jostle each other the same as in the physical world. This is particularly true in the magnetic plane where the majority of the inhabitants are of a coarser nature. On the higher planes where there is more culture and refinement, there naturally is more consideration and thoughtfulness shown, as there is among the higher classes of people in the physical world.

If a spiritual person did bump into a physically embodied individual, the average person would not be conscious of it because of the fact that his spiritual sense of feeling is not developed to the point of registering the contact. The average person is unconscious of his spiritual senses.

No, it is not possible for one in the spiritual world to injure one in the physical world with a spiritual instrument, owing to the conditions and circumstances existing in the spiritual world. This is further elucidated in the chapter "Spiritual Wars" in *The Great Known*.

2. A "Master" is a human being, subject to all the conditions of the physical world so long as he is an inhabitant thereof. His greater development in self-control, poise, cheerfulness, and Will Power, enables him to rise above, overcome, and control many of the conditions, making him less susceptible to the effects than others of less development are. Nature's cycle of birth, growth, maturity, old age, and death takes place the same as in the lives of all humans; the one difference being that through his knowledge of the laws of Nature he is able to cooperate with them and

thus maintain the Constructive Principle in the ascendancy for a longer period of time. There is a known process of rejuvenation of the physical body by which a Master can prolong his life for many years; some Masters have taken the course at the Temple in India, when they had a specific reason and purpose for remaining in the physical world for an indefinite period. But this is a three year course of study, involving special training and concentrated work.

Any Master who comes to earth to give of his knowledge of the spiritual world and of Nature's Principles knows in advance that he inevitably will be subjected to hardship and possible martyrdom. Any constructive effort is opposed by destructive forces. This has been the history of all those who have undertaken the work of spiritual education of the masses. Therefore, any Master who comes to earth to devote his life to the betterment of humanity accepts ingratitude and opposition with equanimity and poise, quietly continuing on his way and pursuing his purpose with an abiding sense of his Personal Responsibility.

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What is the relation between the law of Cause and Effect and the soul attributes of independent choice and free will, or Volition?

Either a choice made by an individual is the effect of heredity, education and environment, or it is not. If it is, how can it be called independent? If it is not how can the law of Cause and Effect be called "an ever-present factor in all phenomena"?

Answer: The Individual Soul, or Intelligence, when acting independently, of its own free will and volition—that is, when he has mastered his appetites, passions, emotions, impulses and desires and acts knowingly and intentionally—is Master of the Laws of Nature and his decisions are made without outside cause. The cause then lies *within himself*. Where there is an outside influence, or cause, he is not acting of his own free will or volition, whether the outside cause is heredity, so-called education, or environment. When the Individual makes a choice independent

of all outside influences he creates the cause within himself, which is his choice. The effects naturally follow whatever choice, or cause, he makes.

Friends:

In "To You" the question appears: "Why cannot the 'missing link' between any two of the kingdoms of Nature be found on the physical plane?"

Elsewhere we are told that the transition from one kingdom to another is not a physical phenomenon but a spiritual one consisting in the adding of one more life element to the life-giving force vitalizing matter.

But as a mammal is not physically transformed into a man, a stone is not physically transformed into a plant, I cannot see otherwise than there must occur in this physical world a moment where a mineral keyed to a high degree of vibratory activity can reach a point where it co-ordinates with the vittochemical life element in such a way that also this animates it. In like manner we must meet animals vitalized by the Soul Life Element. The physical form is unaltered, but the vitalizing force is altered. As the "vibratory rate" of the animal just as well can reach coordination with the Soul Life Element when the animal is still physically incarnated, as well as when it is only on the spiritual plane, this must be a possibility. That the animal in its next reincarnation will appear in a human form, is understood. The only way possible to evade this "animal type with a human Soul" seems to be that physical death always occurs immediately at the point when the life element of the animal is in harmony with the Soul Life Element and is joined with it? Now, is this so?

Answer: The transition from one kingdom to another is a spiritual manifestation and takes place somewhere in the spiritual world. Just what transpires or how it is accomplished when the soul life element contacts the animal spirit, is not known. All that is known is that it does occur. When the Soul Life Element coalesces with the other three Life Elements, the intelligence is no longer an animal,

but a man. Therefore, it would be impossible for the animal to have contacted the Soul Life Element while still in the physical body. It is not necessary for the animal to die immediately it reaches the point of development where it is ready to enter the estate of man. Nature's cycle of life must be fulfilled for the animal, as well as for man, under normal conditions. In the normal course of events, the developed animal dies and the Soul Life Element is contacted in the spiritual world, where the transition to Man takes place.

Dear Friends:

For some time there has been a question in my mind, on which the School has, in the past, made remarks, but in such a way that it is not entirely clear to me.

The question is: Did Jesus die on the cross or at the time of his crucifixion?

The doctrine of the resurrection is based upon the assumption that Jesus died on the cross.

In "The Crucifixion By An Eye-Witness" the statement is made that Jesus was resuscitated and lived among his friends for some time after the crucifixion. In "Mystical Life of Jesus" H. Spencer Lewis tells us that, according to the records of the Rosicrucians and Essenes, Jesus was resuscitated and lived among the Essenes for some time after his experience on the cross.

In "The Great Work" vol. 4, p. 360, the statement is made by TK that Jesus "died on the cross" for humanity.

In "To You" vol. 1, p. 634, we are given to understand that Jesus was not resurrected but resuscitated.

I would be more than pleased, if you feel so inclined, to have the concept of the School on this, to me, important question.

Dear Mr. M—:

History reveals that Jesus did not die on the cross. He was resuscitated, not resurrected. If you will again read the statement in the magazine, to which you referred, you will find that the words, "died upon the cross" are quoted, indicating that the writer was using

the generally accepted statement which was not necessarily his opinion.

My dear Editor:

Ever mindful of our everlasting obligation to "The Great Work," we are attaching copy of a sheet we have prepared at the suggestion of friends, showing a few of the high lights of our *Quarter of a Century Work*, copy attached.

We will also attach a copy of a letter from an Ex-Prisoner, *Twenty Years After*, and regret to advise you that we find it very difficult to get our program into some prisons, notwithstanding the fact that in order to reach all races and creeds, we neither quote the Bible nor permit the discussion of religious subjects from any theological point of view in any of our classes. What plan would you suggest to reach more schools and prisons?

J.F.W. (Pathfinders of America)

Dear Mr. W—:

Your problem is one which has confronted The School for many years, and which still remains unsolved, from a practical standpoint. It would seem that a constructive work such as you are doing would meet with co-operation rather than opposition. But such is the continual struggle between the constructive and the destructive forces; the dissemination of Truth and Light is ever opposed by the forces of Darkness which would keep humanity in ignorance.



We too often forget that not only is there "a soul of goodness in things evil," but very generally also a soul of truth in things erroneous. While many admit the abstract probability that a falsity usually has a nucleus of reality, few bear this abstract probability in mind, when passing judgment on the opinions of others.

—Herbert Spencer.

Scraps from the Book of Life



T. S.

IMAGINE my surprise when I discovered the enclosed notes reposing inside my October issue. I had half expected to see some of it appear before this and had made up my mind that this time I had missed the bull's eye. Odd how we figure our intent sometimes fulfilling the action and how easy it is to place blame on the innocent when we ourselves are the guilty ones. I wonder how frequently such circumstances are at the bottom of misunderstandings. How frequently are we fortunate enough to have the true facts appear as in this case? It is just one more point in learning always to give others full credit for the same good intentions we claim for ourselves.

I have set down a few random thoughts, any one of which might be developed into a lengthy dissertation. They are sent along with the hope that someone may be helped to acquire that consciousness which is "wakeful."

Have you stability? Or are you swayed by every opinion or pressure that you encounter? Do you know where you are going?

How frequently do you plead "good intentions"? Are you sure this is not merely an excuse for pure laziness and ignorance? Those who are truly alive usually know, don't they? It took effort to acquire that knowledge, didn't it? Do you agree that if you know, your performance can be the equal of your intentions?

Discipline—That attitude of soul which produces self-control for the individual and impels co-operation from others. It is rooted deeply in equity and justice.

You have a back. Do you also have backbone or are you bent by every breeze that blows?

Holding the road. Do you hold to the main highway? Or do you prostitute your time exploring every byway on the plea that you are gaining experience?

The "For" Philosophy



Helen P. Thurman

THE Philosophy of Natural Science is pre-eminently an affirmative philosophy—a "for" philosophy. We have entered its gates from orthodoxy of one type or another and may have our thinking conditioned to an "against" pattern. We are against dogma; against acceptance of authority; against the quaint admixture of truth, superstition, and supposition which is to be found in most orthodox creeds. Hence, because we have "kicked against the pricks" for so long, we are likely to go on looking for things to criticize; pointing out the ludicrous, the absurd, the inconsistent, and glorying, self-righteously, in our own superiority.

It is so much more satisfactory to fight "for" than to fight "against". In the one instance, we marshal the positive forces of our intelligence; in the other, we let those same forces become enervated by a negative attitude. There are so many delightful things in the world to be "for"—the growth of intelligence; the spread of truth; the affirmation of goodness and of strength, physical, spiritual, psychical. The attitude is basic. The "for" and the "against" diverge at the very basis of our character. If we have spent a lifetime or two being *against*, it may take a minor character revolution to teach us to be *for*.

If you have had the experience of working with children, you know how much more can be accomplished by working for good, rather than against evil. The one attitude brings forth a spirit of cooperation and harmony; the other, a feeling of resentment and opposition. A full day's moralizing against a "bad" boy's sins will accomplish less than one good game of baseball played in the sunshine of God's heaven and Man's good-will. Children thrive on praise—not vacuous praise, but creative praise. They are stifled and frightened by criticism and blame.

Or, take the question of health: to fight against sickness but magnifies its importance and creates an enemy within oneself. To fight for health coordinates the powers of the entire man. We think "for" health, not "against" sickness; we believe it; we feel it. We have the whole force of our intelligence behind every effort we make. We steel ourselves "against" anger; and some day the lid blows off and in humility we are forced to pick up the pieces and go on. But we endeavor to plant tolerance and kindness in our

souls as permanent possessions, and they suffuse our beings with harmony and fragrance. If we could cultivate permanently such a positive background, I am sure that the frailties of our fellowmen would become but the differentiation of character in our eyes; the endless variations in the evolution of individual intelligence, and not the stimuli for sharp resentment nor bitter hatred.

In the matter of diet, we should be "for" that which we are eating, not "against" what some other individual may find congenial to his wellbeing. By eating that food which we can conscientiously and intelligently be "for", we put ourselves in a positive attitude and can more easily assimilate its beneficent properties.

The wealth of instructive material in Natural Science should be sufficient to keep our hands and brains working *for* the evolution of our own intelligences rather than *against* the philosophy or creed of any other person. If we still get a measure of growth from our affiliation with established churches, then let it be a positive affiliation. Underneath the surface differences we all want pretty much the same things whether we be Mormons, Hindus, Christian Scientists or what have you. We want a sense of peace and of security; a portion of happiness, and a philosophy of the universe commensurate with our degree of intelligence and understanding. Let us share the good we have and minimize the differences. If the dogmatism and hypocrisy overshadow the evidences of constructive effort toward abundant living, stay home! If you can't be "for" an organization of which you are a part, don't be "against" it. Get out and get into something where the positive powers of your personality will be called into play. Isn't our tendency to criticism a sign of weakness; an indication that we are not yet emancipated from that which we criticize? There seems to be an element of fear in criticism, too; fear that if we accord the organization or the person or the idea, from which we pride ourselves on being free, a measure of tolerance and understanding it will claim us again for its own. If you have a satisfying philosophy, fight for it and for the realization of its hypotheses, and let the other fellow do the same. Do not dissipate your energies by fighting "against".

Your Morals . . .



Truth and Error

HOWEVER much an Individual may desire and be guided by Truth in all the activities of life, he is continually confronted by the fact that he is bound by limitations which restrict his ability to discover and comprehend the Truth, in consequence of which he finds himself, despite his good intentions, constantly combatting Error.

The right-thinking Individual ordinarily acts upon what he conceives to be true. His belief that what he conceives to be the Truth, is the basis upon which he constructs all his thought creations, and from which all his activities are directed. It is the natural disposition of an Individual Intelligence to base his activities upon Truth. In view of the widespread prevalence of wrong action, it is often quite difficult to comprehend this principle. But on careful investigation it is usually found that the doer of wrong acts usually is actuated, not by any desire to dethrone Truth or uphold Error, but by wrong concepts of Truth, or by Error conceived by him to be Truth.

Criminologists, who have devoted time and effort to the study of lawlessness, are well aware of the fact that the lawbreaker, in the great majority of cases, while frankly acknowledging the commission of the lawless act, will earnestly, and with apparent sincerity, endeavor to justify his act by considerations which, while utterly absurd to the person with correct views of the Truth, bear all the evidence of being the outgrowth of the doer's contorted ideas of truth and right.

It is likewise a matter of universal experience that in all the common affairs of life the same characteristic is manifested. Every

Individual has friends who differ from him in opinions concerning certain things. However sure he may be that they are entirely wrong in their concepts, and however certain he may be that their view of Truth is wide of the mark and incapable of withstanding logical analysis, he is, notwithstanding all this, constrained to admit that they are as honestly convinced of the truth of their views as he is of his.

One of the most serious errors, which is of general acceptance, is that of regarding *Reason* as the determinator of human conduct, the controller and regulator of all the affairs of life. Admitting that this should be the case, and would be if the reasoning powers were always properly used, it is nevertheless the fact that it is the exception, and not the rule, in human affairs. In the majority of humanity, and to a large extent in nearly every Individual, it is the *feelings*, and not the intelligent attributes, that govern the activities and the resulting conduct. It is a fact, of which humanity generally is hardly conscious, that the ordinary Individual is actuated and governed by his *feelings* more often than he is by the calm, deliberate process of *Reasoning*.

All impressions received by the Individual Intelligence from outside himself come to him through the medium of his sensory organisms, physical and spiritual. During his sojourn upon the physical plane, the Individual ordinarily relies upon his physical sensory organism to acquaint him with his environment. These impressions are known as sensations, or feelings. That is, the *feelings* occasioned in the Individual Intelligence by his awareness or conscious-

ness of matters distinguished from himself, the Knower. If this conscious sensation is related by the Individual Intelligence to some object as the occasion or cause thereof, it is called a *percept*. The process of thus relating it is known as *perception*. From the data thus received, the Individual Intelligence forms its own ideas, or mental representations, which are termed *concepts*. Thus it is seen that the sensations received in Consciousness find their first response from the Individual Intelligence in the form of *feeling*. It is therefore entirely natural that the primary impulses which impel the Individual Intelligence to activity have their origin in the *feelings*, and not in the deliberative attributes of the Individual Intelligence, which are utilized later, if at all. Every idea, thought, impression, act of memory, reflection, in short, every mental operation, gives rise to a *conscious feeling*. This feeling, in turn, occasions a sense, or consciousness, of *reality* in what is felt. This sense of reality is the outgrowth of experience. It is the result of observation, from childhood to maturity, that under ordinary conditions the Individual Intelligence is justified in relying upon its conscious sensations as affording a trustworthy foundation for its conceptions of Truth. Notwithstanding the fact that experience likewise demonstrates that this is not invariably true, the preponderance of instances where it proves to be reliable establishes in Intelligence the belief that the process is dependable, with the result that it becomes almost a habit to rely upon it and act accordingly. Under such conditions, these feelings have become fixed and to a large extent a matter of habit. In the ordinary Individual, these feelings have reached the status of a dominating influence, and without the Individual being aware of it, they have overshadowed his thought processes, and partially and sometimes almost entirely usurped their functions in determining the issues of life.

The combination of data in false or doubtful relationships is one of the most prolific

causes of the conflicting opinions which obtain in every department of human endeavor. This is true whether the mis-connection is intentional, or due to carelessness, improper analysis, wrong choice of language, using words in a double sense, or inability to grasp the true perspective.

The idea of a thing is not the thing. Neither is the idea of a thing of necessity a true representation of the thing. Often this distinction is overlooked and the conception of the thing is called knowledge. This is a grievous mistake, and so long as it persists there is an entanglement of incongruities, inconsistencies, and absurdities. Particularly is this true of the impressions coming through the medium of the physical senses. In most part the evidence thus adduced can be relied upon and the correctness of the data thus supplied can be depended upon. The conceptions to which these manifestations give rise are usually clear, positive, and unmistakable. Granting this, it still remains a fact that appearances often are deceitful and unreliable. It often happens that all the facts are not observed and thus erroneous impressions are received. Or, through a failure to recognize the true relations which the data thus received bear to each other, wrong conclusions are formed. Even when correctness of the observations apparently are certain, careful investigation may prove them entirely erroneous.

It is a matter of common experience that feelings, which are aroused through the sensory organism, may be occasioned by that which is true or by that which is untrue. Since the Individual Intelligence receives its impressions through these sensations, and forms its initial conceptions accordingly, it follows that if that which arouses the feelings is true and real, the conception of it should be true and real; if untrue, the conception is equally untrue and unreliable.

So far as the *sense of reality* is concerned, it makes no difference whether the appearances which arouse the feelings are true or untrue. In either case the feelings are aroused, and the sensations thus received present themselves to Individual Intelligence as

veritable, and unless modified or overcome by the thought processes of the Individual, furnish the impulses that lead to action. Inevitably the conceptions which have their origin in these feelings must correspond with the feelings which give rise to them. If these are right, the conceptions will be right, and if they are wrong, the conceptions will inevitably be wrong. Activities based upon these conceptions necessarily coincide with them, and are right or wrong accordingly.

It is an interesting fact that misconceptions of the manifestations of Nature and their relations present themselves to Individual Intelligence with the same force and validity as do true presentations. They are facts in human conception as truly as are correct conceptions, and arise equally in accordance with the laws of mental activities. Both have their origin in the sensations or feelings which give rise to the initial concepts of Intelligence. Since these sensations or feelings arise out of the impressions made by *appearances* upon Intelligence through the medium of the sensory organism, it is inevitable that they should register in human consciousness in the same manner, and with the same effect, regardless of the Truth or Error of the source occasioning the impression.

The question of the Truth or Error of the impressions thus presented is a matter for the Individual Intelligence to determine for himself by the exercise of his thought processes in the light of his accumulated experience and knowledge. Thus Nature presents its problems, leaving the Individual to work out his own solutions.

The existence of "illusions" even in the realm of physical phenomena is apparent. The mirage of the desert, the sleight-of-hand performances, the appearance of two straight lines approaching each other, as in looking down a long stretch of railroad track, are familiar instances. It is quite evident, therefore, that even in the realm of the physical, the conceptions derived through the sensory organism are not entirely trustworthy. If there were any doubt

of this, the long history of the achievements of physical science in the discovery of new facts and new relations of old facts, which forms the basis of the world's progress, furnishes indisputable proof of this. Every time the existence of a fact is scientifically established, the immediate and inevitable result is the dissipation of part truths or erroneous conceptions theretofore accepted as truth.

This being true in the world of physical things, it is readily discernible that in the realms of the spiritual world and that of the Individual Intelligence the liability to error is vastly increased. In these, it is possible for the ordinary Individual to observe manifestations with the precision and exactness that is possible in the physical world, and with these essential characteristics wanting, it is inevitable that his conceptions and ideas should be correspondingly vague and uncertain. Therefore, what is *called* knowledge of these realms, and in the province of morals or ethics, is, for the most part, speculative theory, opinion, belief, and dogmatic assertion. It necessarily follows that the conceptions of these matters formed and held by mankind generally are, to a large extent, Error accepted as unquestionable Truth.

Since the world is full of inconsistencies, contradictions, falsities and absurdities, they must have their origin in Error, for it is preposterous to attribute these to Truth, since Truth is always consistent with itself. But Error conceived to be Truth as readily arouses a feeling as does Truth, and it equally gives rise to a sense of reality in what is felt. It is evident, therefore, that *error conceived to be Truth* lies at the basis of the greater part of all mistakes.

The vast majority of mankind have never realized the part that their feelings play in the formation of their opinions and estimations of Truth, and that these feelings, unrestrained, give rise to a sense of reality in what is felt, regardless of the Truth or Error of the impressions which occasion the feelings. In consequence, that *sense* of re-

ality often is accepted as the *reality* and acted upon as such, without even suspecting that the primary conception derived from the feelings is often taken as the basis of activity, instead of the more mature concept arrived at through analysis, reason, deliberation, and selective choice.

It is quite universally the opinion that a man feels as he thinks, and this is the correct concept of the proper sequence of thought activities. But it is too frequently the fact that he thinks as he feels, which is the prolific source of most of his Errors.

Feelings arise first in Consciousness, and should be thoroughly examined and analyzed by Intelligence, that a proper judgment may be formed. Many Individuals act upon the impulses originated by feelings, rather than upon those set in motion by the Intelligence as the result of deliberate judgments. The matter is further complicated by the fact that in forming these deliberate judgments, some are prone to be over-influenced by their feelings, and to formulate their judgments made in accordance with what they *feel* rather than what they *think*. This tendency is even more pronounced when they permit themselves to be influenced by their *emotions*.

The legitimate pursuit of Truth demands a knowledge of it. But what is called knowledge is often only a conception of what arouses the feelings. But what is felt to be true is in the main untrue, having its rise in the various contradictory theories, opinions, and beliefs that are accepted as unquestionable Truth by those respectively holding to them.

Error has no reality. It is merely the absence of Truth in the concept which the Individual receives as the result of his contact with the facts of Nature and their relations. It is purely a fiction of the thought processes of Individual Intelligence, due to inability to discover and comprehend Truth. It is nothing more than false association of ideas, and utterly disappears when Truth is apprehended. What is sensed is the *concep-*

tion of the reality, and not the reality. The idea of the thing is mistaken for the thing itself. The *conception* is real, and has its rise in the feeling; and if that which arouses it is true, the conception is true. But if it is false, the conception is false. This is accepted as knowledge, whatever the feeling may be. If there are no means of knowing or determining whether that which arouses the feeling is true or false, there is no proof that it is knowledge.

It matters not whether the feelings are right or wrong, or whether that which arouses them is true or false; the sense of reality, that is, the conception of them, is equally clear, vivid, and seemingly real, whether that which aroused the feeling was true or false. It all is accepted as knowledge.

Wrong feelings give rise to conceptions, which are accepted as knowledge, or like character. This supposed knowledge is seemingly as real and clear as if the feelings that gave rise to it were right and proper, and is as readily and effectively employed in the satisfaction of the desires, whether the motive is good or bad. But this is called knowledge. It is not, nor can it be, knowledge. Knowledge is an Individual's awareness and understanding of the facts of Nature. This means the correct comprehension of the facts, or truths, of Nature, their relations to each other, and to the Individual Intelligence. It therefore follows that by no stretch of the imagination can concepts formed from partial or incorrect data, or misinterpretations of facts, be called knowledge. Therefore, what is called knowledge *is* knowledge if that which aroused the feeling is true; but if that which aroused the feeling is *untrue*, the conception of it is *not* knowledge, though it is believed to be knowledge.

A man receives a telegram, conveying a message of good or ill. Without stopping to consider its verity, with the telegram before him in its usual form, he accepts the statement as a fact, without question or investigation, and feels and acts accordingly. It makes no difference whether the telegram is true or false. The feelings aroused in him

by it are the same in either instance. It is accepted as true, and he feels and acts accordingly.

In such case, if the statement is true, the conceptions to which it gives rise are true. This is called knowledge. If the statement is untrue, it was falsehood, not knowledge. It was Error, not Truth. But in either instance, the sense of reality is accepted and acted upon as a finality—it is accepted as true.

From this it can be seen that the sense of reality is one thing, and the fact of its being real and genuine, is quite another. If a correct conception of anything is formed, it agrees with the reality, and is true, thus affording a reliable basis of knowledge. But if that conception does not agree with reality, the sense of reality is not true. It is only Error conceived to be Truth, and accepted as knowledge. In the last analysis it is not knowledge, nor does it form any basis of knowledge.

It must be borne in mind, however, that there is more involved in the apprehension of a sense impression than its mere presentation to Consciousness. This signifies only that the Individual Intelligence is *aware* of it. Before an impression can be utilized as an item of knowledge, it must be acted upon by Intelligence. It is only when the Individual has exercised the intelligent processes and formed a *judgment* concerning it, that it can be said to have any definite meaning to him. Whether that judgment is the product of the deliberative attributes of Intelligence, or the instantaneous response of Intelligence to the impulse occasioned by the sensation or feeling, it in any event complies with all the requirements necessary to constitute a *conclusion* or judgment arrived at by Individual Intelligence.

In the very act of arriving at this conclusion, or judgment, the Individual Intelligence assumes an attitude with respect to the feeling received. It is at this point that the aspect of Truth and Error enters into the process. The mere presence of ideas in Consciousness or their passage through it, constitutes only a mental event, or occur-

rence, and conveys no import of Truth or Error. These are involved only in the judgment.

The expression of a judgment in language, is a proposition. When an agreement or disagreement is asserted to exist, and it does exist, the judgment is true, and the proposition is true. If it does not exist, the judgment is false, or possibly part false and part true. Whether false or partly true, the adoption of it as Truth does not change its character. However true it may seem to be, it is nothing more nor less than Error accepted as Truth. Truth is fixed and permanent. Any variation is no longer Truth, but Error. Truth can never be attained, and Error can never be eliminated, except by *correct judgment*.

That Error accepted as Truth abounds in the world, no one of experience and intelligence can doubt. History is an unbroken record of evils, the result of human agency arising from Error accepted as Truth. To say that man was actuated by Truth and inspired by the desire of justice and humanity in all his activities, would be to utter a most absurd thing.

Only Truth can serve mankind, but Error conceived to be Truth has all the force of Truth, since that force is in the feelings, and as has been seen, the false as well as the true arouses the feelings and serves with equal force to occasion a sense of reality in what is felt.

It may seem strange that this explanation should not have been plainly comprehended long ago. That it has not is due to the fact that Humanity in general takes it for granted that its actions are governed by its thought processes, when in reality they are the result of impulses that have their origin in the feelings.

As a rule, mankind does not reason enough. To a greater extent than is realized, or admitted, most Individuals are the victims of habits. It is difficult to train the intellect to abstract reasoning. But it is easy to yield to the impulses that have their rise in the feelings, and of basing the activities on the

concepts thus formed. In consequence, most Individuals have, to a large extent, formed the habit of feeling first, then thinking, then acting. Too often an Individual feels first, acts next, and thinks afterwards, if at all. Most activities are based upon feelings, not upon thought processes. That is why an Individual finds himself so often thinking that if he had to do a thing over again, he would do it differently—which is only another way of saying that if he had only used his thinking attributes in the first place, he would probably have done it right the first time.

Innumerable Errors have their rise in mistaking the truth, due to a proneness to interpret what is experienced in the light of an Individual's current lines of thought, or his endeavor to reconcile them with some theory he has adopted, and which for reasons of his own he is desirous of maintaining. In such cases, without meaning to do so, or even becoming conscious of the fact that he is doing so, he is naturally predisposed to the acceptance of the view of truth that coincides with his beliefs, or tends to the accomplishment of what he has in mind.

Most failures are traceable and attributable to ignorance. But it has its rise in Error accepted as Truth, and acted upon as such. This gives rise to many intricacies, involving man in numerous uncertainties, inconsistencies, and absurdities. The conception of these is called knowledge. But knowledge is the cognition of realities; and these not being realities, they are Errors that mislead, deceive, and disappoint mankind.

What is best to do and how best to do it, is always the vital question. Yet it is the experience of mankind that, even with the best intentions, the mark is missed more often than it is hit. The feelings are too often accepted as the true estimate of experience, and, without proper analysis, are permitted to form the basis of resultant thought processes and activities, with the result that Error, the misconception of Truth, is mistaken for the Truth. This is often due to the fact that knowledge of the

Truth respecting the nature of the forces that impel to action is lacking, and therefore to estimate correctly the causes that give rise to activities is impossible. It is impossible to deal with these causes, or anticipate their logical effects or results, when they are misconceived.

But far too often it is the result of failure to utilize the knowledge one has and to correctly apply it to the problem in hand. Humanity possesses far more knowledge than is ordinarily used in the solution of the perplexities of life. This fact is demonstrated every time an Individual makes a mistake and finds himself compelled to the humiliating realization that he knew better.

No one has the least faith or confidence in recognized Error. The moment a fact is recognized as Error, it loses all its supposed value, and becomes known only as a non-reality, the very absence of Truth. It is no longer conceived as Truth, or mistaken for it, and consequently has no efficacy in the thought processes. It at once gives place to the right concept, which is Truth.

Perhaps no Individual ever held to Error, pure, simple, and unmixed. It is an element of Truth, however small, or Error conceived to be Truth, which his Intelligence has grasped and made the center around which he has constructed his false systems of supposed Truth. It is that element of Truth that gives to his thought structure all its vitality. He, therefore, who would combat Error successfully, must seek to detect the germ of Truth around which the false system has crystallized, and rescue that Truth from its unhallowed association, establish it in its right relations, and fit it into its proper place in his thought life.

The problem of Truth is deeply involved in the search for knowledge of the laws of Individual Life. This knowledge lies at the very foundation of all constructive development and growth, and constitutes the essential basis of character building. It is in this field therefore that the Individual must exercise the greatest care to avoid the misconception of Truth, and the substitution

of Error conceived to be Truth for the Truth itself.

When an Individual considers the serious consequences of Error accepted as Truth he may realize the evils of such acceptance. The geocentric theory is an instance of this. For thousands of years it retarded the development of science and held the world in the bondage of Error. So deeply was this Error rooted that two hundred years of struggle were necessary for its rejection; and it required the voyage of Columbus to convince scientific men of the Truth.

Mankind is born and reared in the fog-land of Error conceived to be Truth. So long as this condition is permitted to continue, and to the extent that it exists, the Individual is limited and hampered in all his efforts toward Self-Completion.

It is only when the Individual realizes this fact and sets earnestly about to eliminate Error from his thought processes and build his character upon the enduring foundation of eternal Truth, that he is able to make substantial progress on the Path of Evolution and the Way of Life.



Optimism

Jackie M. Hunter

There are two kinds of Optimists, the true and the false. The false optimist is ever impractical and foolish. He becomes involved and entangled in confusing conditions and circumstances, because he assures himself that everything is all right and will work out right—for the very reason that he so desires it. He has neither hindsight nor foresight, but a blind belief without substantial foundation. Reason and Logic do not enter into his plans or his efforts to execute them.

The True Optimist expects good because he knows he is building good and therefore has a right to expect it. He knows that good results follow good workmanship. He uses both reason and logic in his designing and works cheerfully—having this knowledge of Nature's Law of Compensation. He reasons from cause to effect and from effect back to cause; while the false optimist does not reason but looks only to effects and the quickest way to produce them. He concerns himself only with results, paying no attention to the foundation that his structure must rest upon if it is to endure.

The True Optimist knows that causes are of first importance and deals with those first, reasoning logically and intelligently. He is the exact opposite of the Pessimist who spreads his contagious gloom over all his contacts and associations; the reaction of which is hindrance to himself and others. He may avoid mistakes because of his exaggerated fears, but this is not an intelligent producer. It is as far removed from reason and logic as the blind and foolish faith of the false optimist.

The True Optimist knows he will have a stone house if he builds it of stone. It cannot be wood or other substance, because it is built of stone. He knows his building will be only as good as the workmanship and material used, and not better. He knows that he will make mistakes now and then in building and from them learn to build better; so this does not stop him from trying, but inspires him to put forth greater effort to avoid as many as possible and build more substantially each time. He goes cheerfully on doing his best according to the amount of knowledge he has acquired at a given time. He knows his working tools and his own ability to use them. He has the courage to use what he has and is ready to try again after each mistake—and can whistle while he is trying.

So it is with building a harmonious life. You must be an Optimist and a True One, if you are ever to succeed. You cannot waste time weeping over past mistakes and refusing to try again. You must pick yourself up after each fall and keep right on working toward your goal.

REFERENCES TO "ARE YOU STALE?"

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Individual Study . . .

Questions on Truth

1. What is Truth? (a) Absolute? (b) Relative?
2. Distinguish between a Fact, a Relation, and a Truth. Give illustrations of each.
3. What is the greatest difficulty that confronts an Individual in his search for Truth?
4. Does Man's knowledge of facts and relations have any effect on the existence of those facts and relations? Explain.
5. What is the difference between Truth and Reality?
6. How does Truth differ from Knowledge of Truth?
7. What is ignorance? To what does it give rise?
8. Why do confusion, controversy, and difference of opinion arise in Man's conception of the facts of Nature and their relations?
9. What part do Man's conceptions, even though unreasonable and fictitious, have in the discovery of Truth? Give an example of the evolution of your own concept of Truth.
10. What is the great central force in the evolution of the race?
11. When only can an Individual change Truth from the potential to the dynamic form in his own consciousness?
12. When new relationships are recognized by an Individual what is revealed?
13. What is accomplished through new experiences?
14. What is accomplished through new knowledge?
15. What effect does increased knowledge have on the apparent inconsistencies between the different aspects of Truth?

16. What relation exists between increased knowledge of Truth and the ability to accomplish one's purpose?

17. What is your duty as an Individual Intelligence when you know a Truth?

18. If you had an opportunity to acquire knowledge of a Truth which you were unable or unwilling to apply in your own life would you acquire that knowledge? Why?

19. What class of truths are of the most immediate importance to you as an Individual Intelligence?

20. What particular Truths could be of most value to you at this time? Why?



Much Human Illness Caused by Emotion

A famous clinic recently gave a distinguished patient advice regarding an ulcer of the stomach. Part of it was that he should free himself from "physical, nervous and emotional stress."

In other words, the clinic recognized the importance of the influence of the mind and the emotions on digestion. And this was in a case where the trouble was definitely organic.

There was a punched-out place, an ulcer, in that stomach. How could it be influenced by an emotional state?

Why, because the emotions can influence the movements of the stomach which irritate the tender focus, and they can influence the secretions of the stomach which might pour out, digest the edges and enlarge it.

Now, ulcer is only one of many forms of indigestion, but it is almost the only common one that is based on organic disease in the stomach. The others are functional and simply wrapped up in the emotional state of the patient.

In the psychological department of a large university there was conducted a set of researches in which the department on digestive diseases cooperated with the psychotherapist. All kinds of cases were examined. It was found that it was possible to describe the patient's emotional trends in the three elementary tendencies which apply to disorders of digestion: first, the wish to receive or take as related to stomach disorders; second, the wish to give or eliminate as related to diarrhea cases, and third, the wish to retain as applied to constipation cases.

(L. A. Examiner).

What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

"A GARDEN OF MEMORIES."

Each issue of the magazine undoubtedly is assured a welcome by each subscriber because its message does not fluctuate in value, nor is it contingent upon the changing conditions of "our time", be that what they may, at home or abroad.

The recent July-August number, however, contained a special announcement, advising us of the new headquarters in a new location. As one of the "Old-Timers", permit me to assure you of my sincere congratulations and heartfelt well wishes for the continued progress of The Great Work in your new location which evidently is more spacious and suitable for expanded efforts in surroundings congenial and harmonious.

While it is quite possible that considerable landscaping and additional beautifying (with trees, shrubs, flowers, etc.,) would enhance the appearance and add to the cheerfulness, as one of the old-timers I would consider it a real privilege to be able to plant a tree or contribute to a "Garden Fund" (if the same would be permissible) and thereby, with a living token of love and esteem, help make the surrounding atmosphere such as I know would be enjoyed fully by all the Workers—visible and invisible—who are at the "Center."

Might I suggest a "Garden Fund" for a certain limited time, to permit any who so desire to "chip into the kitty" with any gift, not to exceed ten dollars? said sum to be used for the express purpose of making a Garden of Memory at Headquarters?

Kindly print this in the next issue of TO YOU and with editorial comment.

San Francisco, Calif.

W. Douglas.

Ed. Note: This is a beautiful thought and sentiment. This friend, immediately upon receipt of the announcement, contributed a native sycamore tree which has started "The Garden of Memory." Other friends, too, as will be noted from the letters printed in this department, have thoughtfully contributed to this idea, which is appreciated by all the Friends on both sides of Life.

PICTURED IT MENTALLY

I am most happy to learn of the new home for "The Great Work." When reading this announcement in the magazine I began immediately to picture it mentally and thought how I would like to give a beautiful green spruce tree to grow on the knoll. It seems a fitting emblem of The Great School, because it is consistently lovely, through all seasons; seems to say—"Take example from me. See how I keep on keeping on, thru winter's snow and summer's heat, sending out my delicious and delightful perfume to remind you of my presence and attract your vision to the purity of my beauty, my strength and courage." Perhaps you folks are not fond of spruces and

have no place for them in your landscaping plans, but I would really like to give you a spruce tree when it is possible. Would you care for it?

There was also a fleeting thought of selfish sadness that I will probably never really be a part of it all. Fleeting, because I know the reasons why, and recognize the authority of responsibilities once assumed—that they may not be cast aside for a later attraction. Nor could I be happy or sleep nights if I didn't see them thru the best I can and know how. Perhaps when an Individual wants so few things "terribly" he is a little selfish in giving them up.

Anyway, I am truly glad for you all, and in saying this, I am considering the many angles connected with the enterprise, and the many individuals to be blessed and helped thru it. May the blessings of the Father and Great Friends and Great Creative Intelligence, rest and abide in this dwelling, and the lives of the workers, is my prayer.

Missouri

J. H.

Ed. Note: Yes indeed, the spruce tree would be a beautiful addition to the knoll and would be welcomed. Thank you for the good wishes.

OF INTEREST

I don't know that the following will be of interest but I thought it might, and I really wanted to write you a letter tonight, as I have thought of the School a great deal today.

A fourteen-year-old infant who still plays with her doll and romps with her fondling dog, bestowed her bright presence upon us this evening and began talking about the war, which led to other things and topics of conversation, such as politics, etc. I encouraged her to talk, being much interested in the viewpoints of her generation. The following is her viewpoint, briefly stated.

She dislikes the president intensely for trying to pack the Supreme Court, wanting the arms embargo lifted, and especially for trying to change Thanksgiving day to another date. Also for not deporting all Bund members, communists, and sympathizers with either or both. She says she has heard that the President is wanting to change Christmas also to an earlier date and call it "Frankmus Day," (Franklin) and that this has been advocated by some Senator. She understands and respects her rights and privileges accorded her by the Constitution and thinks anyone is dumb who even listens to anyone trying to tell that it is not the most important thing in our lives today.

This child is the daughter of a wagon-driver for a cleaning establishment, a family in very moderate circumstances. She was really getting enthused when her mother called "bedtime, —and school tomorrow."

I sat there amazed after she left, wondering if her opinions represented the majority of her generation, or the minority,

and being so grateful for the opportunity of knowing that some of our youngsters are old-fashioned Americans at heart, uncontaminated by modern propaganda. I also thought it no wonder that Nature is in such a hurry to usher them into this life, if, in the majority, they are as straight thinking as this one appears to be. She said about the changed Thanksgiving date, that this is done to confuse us and make us forget what it represents. People will lose sight of the thing it represents, all the sacrifices our ancestors made to give us liberty, because they will be celebrating different days in different parts of the United States and soon it will not be important to them, or mean anything. "But," she said, "at our house we will have Thanksgiving Day as usual; we know what day Thanksgiving Day is, and that's our Thanksgiving Day." Her brown eyes flashed and her brown curls shook as tho to say, "I'm telling the world we do."

There is so much scandal and confusion in the newspapers here about the grand jury's investigations, imprisonment of the democratic machine boss, etc., to say nothing of the war news, it makes me very nervous and almost sorry I had to come home again from my vacation, tho' I have been happy to be here until all this began. It goes on and on until it is very wearying and one can scarcely avoid hearing it and seeing the news items. It just goes to show that we never know when we set our hearts and minds on something whether or not it will be good for us to have it. If we could have a permanent home some place more peaceful, with sufficient income to our needs, I believe I could make the change to a new place without one regret or pang of homesickness. This scandal has brought much misery to the families and friends of those involved in these investigations, as well as the victims; and now they are trying to get rid of the city counsel and the mud is flying in all directions.

The joker in the whole thing is, it seems to me, we never had anything from those they are trying to get rid of but their word, and that is all we have from those who would replace them, that they would do better. When one does not fall into line with the reformers they are listed as enemies against clean government; yet we have no reason to believe they would do better or are any more sincere. And some of those whom they are attacking are at least loyal to their own and rather fine in many ways. So you can see why it is all very confusing and rather tiresome and cloying in such large and continued doses, coming at this time when everyone is anxious about the war and the possibility of our becoming involved in it. Our beautiful hilly, green Missouri state is indeed under a cloud at present, which I am hoping will soon roll away.

I am feeling better physically and am trying each day to perform my duties as cheerfully as possible and to keep the constructive attitude of soul. The "attitude" is a bit difficult to maintain at times; I find myself thinking critical thoughts, and sometimes unkind ones that seem to slip up on me unawares. But I am really trying every day to do right toward everyone I contact. You will be glad I am making the effort, no matter how often I fail. Thanks for showing me the way, as before I met you I thought I was all right and it was the rest of the world that was wrong. Such egotism. I blush to remember it. Best wishes and blessings to you all in your daily lives and in The Great Work.

Kansas City, Missouri Your Student and Friend.

Ed. Note: It is always of interest to hear the viewpoints of the younger generation and particularly the decided views of such a young girl.

PLEASED

I was very pleased to read the announcement of Valmont Knoll and hope soon to contribute a little toward its completion. I would like to feel that I had a part, if only small, in its building. I shall certainly want to see it some day.

Natural Science has meant much to me. With all the various dogmas and creeds it is good to have a common sense idea to cling to. Living of a Life means so much; it is much more important than believing in certain doctrines or going to some particular church. It is not an easy task for, as Paul said "The flesh is weak." One does not realize just how weak until he starts on the Path and finds so many Lions on the Way. If he can overcome a few in one lifetime he will have made good progress, and surely the final award, Mastership, is worthy of many lives of earnest, hard striving.

Detroit, Mich.

Henry L. Mundt.

AN EMOTIONAL FEAST

Your recent letter announcing the activities and accomplishments at the Center surely was a pleasant surprise. I had been wondering just how things were working out, and after reading the description of the new location of the School I indulged in a little emotional feast of grateful feelings expressing thankfulness that the change had been accomplished so successfully. It gladdens the heart to hear of work being accomplished by such unselfish services. Wouldn't it be wonderful if humanity in general could grasp this idea?

The magazine was also duly received, and inasmuch as it was up to standard, I knew normalcy had been established due to the fact that there were no dishes, rugs, or typewriters mixed up with it. It has been my pleasure to go thru that kind of an experience on several occasions and found it was a fine opportunity to practice self-control and cheerfulness.

No doubt you can readily make use of my contribution which is herewith enclosed. Be it understood that I did not overlook the fact that a niche on the knoll and a welcome has been gained which will always be sacred to me and I trust I will always prove worthy of it.

Edmore, Mich.

C. J. M.

LIFE GOES ALONG

I can't begin to tell the benefit I have received from study of the magazine and checking the data in practical use values, in the present tense as well as in the immediate past. We had a fire the 9th of last March which destroyed the little business I had left and also my independence that seemed my all; but somehow I cannot seem to find time to worry, or anything to worry about.

Just recently though I was feeling rather puzzled, and frankly, quite a bit blue; and to break the spell I began to rummage through the old fire-scarred desk, to uncover just the tonic which solved my problem and at the same time dissipated the Blues. It was the November 1932 Great Work in America and the article "Education Out of School" by H. E. Feiring; and if ever men live through their work certainly he lived again and walked and talked with me, until I saw my faults and realized my specific need; and lo and behold I seem to be in a busy world again.

Really and truly, I have wondered what has become of the Adult Educational Movement promised with the outset of the Social Security. While I naturally thought and hoped it or its setup would solve the coming problem of unemployment and

make it possible for the individual to employ this particular time in acquiring the information and knowledge, to the end that his self-unfoldment could be of benefit to himself and share with his fellowman that which they might need and could use.

Since I've begun to look around, there are many things which can be made easier by combining the knowledge of past experiences with the problems which appear different today than they were when we were wrestling with them a while back in the past.

I have just passed the sixty-five year mark on the 12th of this month; too old, they say, to work, but not too old to be of some help. As I was passing, a young contractor was worrying about how to tie a door frame into the opening they had cut in a concrete wall. It seems they could find no way to thread the oversize rods that were used in this wall when it was built. So when I borrowed a die and threaded the rods, the explaining was done and the job was also finished.

So life goes along its many ways and unto its own; may we say, the best we can do is not too good, for it stands there as witness that we did the best we could.

Clarendon, Texas

F. E. Caraway.

Ed. Note: Attention Mr. Feiring. It is hoped this letter will be an encouragement and an inspiration for another article that may be helpful now AND in the future, to some other Individuals who may need a lift at a particularly trying time. The writer of the letter is commended for the splendid attitude of courage and helpfulness expressed. In spite of his own difficult situation, he still is ready and willing to give aid to others. That is the true Spirit of the Great Work.

THANK YOU!

I am enclosing one dollar towards the fund needed to help, aid and assist in the work needed there to complete the building. I hope that I shall be able to add to this donation before very long, and if everyone in this country would donate one dollar, I feel that The Great Work In America could be carried on very nicely.

If I am able at some future time to visit your place there I know that I shall enjoy the visit, but with one's nose on the emery wheel it just seems that one is held down to such an extent that he cannot get away; I am hoping that the near future will provide ways and means so I may be able to lay aside work occasionally and travel a little more. In 1906 I felt I was able to travel as a Master, and so expressed myself to one who had so asked me; but since I have discovered that I was in error, but I am glad that I even discovered this fact, so I could still continue seeking that which I was told was lost. Introspection makes me feel otherwise, as it was lost only to some who were not yet able nor ready to know the truth.

Chico, California

H. B. Nordstrom.

Ed. Note: Every little help is a boost and is gratefully received. A shrub will be purchased and planted on the Knoll.

"A SHRUB OR TWO"

The new issue of TO YOU has been partially perused. The longer articles and The Searchlight wait for more leisure and quiet. The letter from the files written by me some time ago was a timely reminder to me to take stock of many things and has already borne fruit.

One can visualize the new home when the gardens, orchard, lawns and shrubs are planted and flourishing. It will be a lovely spot, and no doubt a haven of rest, encouragement and hope to those who come to its doors. We would like to plant a shrub or two and a check is enclosed to help with this part of the landscaping. It will have to be a wee shrub but it, like the individual grows.

E—— joins me in expressing appreciation of the time given us from your busy days on our recent enjoyable visit with you. Best wishes.

Texas

Mrs. B——.

Ed. Note: Another shrub for the Knoll to act as a living reminder. Thank you. Next time you visit it is hoped the shrub will have become established in its growth and be making progress in its development.

SHARING LIFE'S EXPERIENCE

It is a privilege to share life's experience with friends of "To You" therefore an occasional letter is obligatory. I am so glad of the new location and wish I were near to do some chore or able to send financial help from here but I know prior obligations must come first.

Sometimes books are read which should be shared but which do not justify a review. It may interest those who hear of the Oxford Group to know of the attitudes of its adherents. Information has been secured by observation, from "For Sinners Only," Russell, A. J., Harper & Bros. and from "Life Began Yesterday," Foote, Stephen, Heinemann, Ltd., London, '35.

The people of this Group believe that God has a plan for each human, knowledge of which and power to cooperate will be given to any who will heed the thoughts which come in a quiet time. This is often an hour early in the day set apart for that purpose. One "shares" the past by confessing to a suitable person of the same sex who also believes in guidance, as well as "surrender" to God. "Changed lives on a colossal scale are seen as a solution of every world problem. Life-changing will bring in God's kingdom. Faith and prayer are all that are needed for God's plan, though each shall maintain the teachings of Christ as well as is understood, including the standards of absolute love, honesty, purity, and unselfishness. "A first century Christian fellowship controlled by the Holy Spirit" will result. "Do anything God lets you." One is guided by attentive prayer, by Scriptures, conscience, reason, one's church group, fellowship and one's own highest standards, according to the revelation of Christ in the Bible.

"House parties" are held for discussions. The founder and leader is Frank Buchman whose headquarters are in London and does not take aggressive steps to organize. He, as everyone else, is called by his first name. "Self-effort is a drawback, not a help," is one of their tenets.

From slight contact with the Group because a close relative was active in it, it appears to bring optimism, self-denial, but exhausting and unwholesome negative attitudes and undue confusion of minor faults to acquaintances.

It is stimulating to read of the friends who are climbing in the "What Do You Think?" department. It seems right to tell of one's own efforts. Being barred from teaching positions because beyond fifty, though healthy and active, and a lone woman with grown children, a hobby of writing has become the mainspring of life. After many years of writing verse, volunteer articles, and filing of material on many subjects of personal interest, a first book was finished last winter of some 88,000 words. It was intended to show the whole of man's

existence in perspective. Man and Woman, Earthians, appeared with different names during the long span of their sojourn here from the savage through Lemuria, Atlantis, and up to the present. Reading on subjects took parts of five years and the attempt to organize a novel took six months. I could not turn the thrilling things I learned into a novel but I shall try again. The ancient civilizations have become almost as real to me as though I had been there, from reading and thinking so much of them.

Many lesser things in prose or verse, in fiction and non-fiction, have been planned for the rest of my life and I collect material for each. Chiefly I wish to learn to write epic novels. Besides "Earthians" I plan Universal, International, American, and one of the city where I live. The things I have learned make six years of college seem but a preliminary. Uighur, the probable site of white civilization in Asia, India, Egypt, Asia Minor, and the Masters who lived there or the events rarely recorded, as the apparent terrible deluge from the Arctic Ocean down to Ararat of which the Caspian is a remnant, put the Bible in a different light. "The Bible in India" mentioned in one of the books is indeed interesting with its beautiful version of the creation.

What are You trying to do? Success to each of "You".
Jersey City, N. J. Mrs. Sydney Madsen.

Ed. Note: This letter is indicative of an active, progressive Intelligence utilizing her time and effort in self-expression and development rather than bemoaning her fate because of age limitations and man's rulings. She is commended for the wholesome attitude and interest in accomplishment. Will others share their efforts and experiences with her and with the readers?

ONE MISSED!

Perhaps you were not aware of it but your last letter to me was written on my birthday. It was a fine present. Thank you.

It would surely be a pleasure were I so situated that I could lend a hand on the new house. My special qualifications are pounding nails over sideways, denting the wood with hammer marks, setting nails so deep they go through the board, knocking enamel off the bathroom fixtures, sawing angles where it should be square, leaving gaps and cracks for loads of putty, breaking window panes, twisting heads off screws, pock-marking doors and chests with screw-driver holes, cross-threading nuts, cutting holes for fixtures and pipes in the wrong places and much too large, bawling up the wires on 3-way switches, cutting wire about six inches too short, pounding the wrong knock-outs from electric boxes and then having to patch the holes, skinning the insulation back so far it can't be taped, and creating a short circuit the first time the juice is turned on, splitting boards at outlet boxes so the screws won't hold, cutting threads on pipes so deep they make insecure joints or leak like a faucet, bending pipes so short they have dents and flat spots on them, aligning pipes so that unions won't take up, boring holes to be filled with a dutchman, driving nails into the top side of flooring, applying varnish so it runs and leaves nice blobs, spreading paint unevenly, scratching varnish, and dropping tools. In fact, if a pipe stretcher is needed

or a left-handed monkey wrench, call on yours truly. Where could you go for a better all-around journeyman? My knowledge of the requirements for this kind of work is truly astounding, or should I say, shocking?

It has been my experience to go thru the task of living in a place and finishing it at the same time. I extend my commiserations, condolences, and heartfelt sympathy. Unless you are miracle workers, occasionally it must be a mess. But all bad things come to an end eventually, so if hope persists, we survive. Again I wish I might be so situated that I could be of material assistance instead of spilling a bunch of nonsense. My arms simply aren't long enough to bridge the gap. Wouldn't we look "goofy" using a hammer at the end of a pair of arms 2500 miles long? "Imagination, get back in your dog-house."

I look forward with keen anticipation to the time when I may drop in to Vermont Knoll. May your sojourn there be blessed with accelerated creative effort and constructive unfoldment.

The depth of understanding your kind words of encouragement imply is greatly appreciated.

Hawaii, T. H.

Tasso W. Swartz.

Ed. Note: Your letter indicates that you have had wide and varied experience in house-building. But there is one experience which you seem to have missed—did you ever put the paint on up-side-down?

YE GOODS!

"You say write to "What Do You Think?". Ye gods, there are so many ideas there now there could not possibly be room for my frail reasoning. After all is said and done, would not just plain ordinary Cooperation cure all ills? The Kind of Cooperation as described in an issue of "To You" in 1936—I cannot just now give the month. Yet we are told in this article that only intelligent, courageous men and women can truly cooperate so that qualification might leave many of us out. The spirit of being willing to give as well as take is not always so easily attained.

All I can say is Thank You for all the help I have received from the School and the real graciousness that is always so pronounced in all your writings.

Do you have an index for TO YOU articles?

Lewiston, Idaho

Robert Salter.

Ed. Note: There may be many ideas expressed in these columns, but there is always room for more. You may consider your reasoning frail, but you certainly have expressed a strong thought and idea in your brief statement regarding "plain, ordinary Cooperation." There is no doubt but that if each individual was willing to cooperate to the extent of his intelligence, knowledge, and ability, many adverse conditions could be overcome. To be willing to give as well as to take is the result of growth and development; to be willing to receive as well as to give is likewise an attitude attained only through unfoldment and growth of the soul. There are no indexes of the TO YOU magazine at this time.

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PRAYER

E. P. Martin

*Oh Lord of life, grant me, I pray,
Another year, or twenty,
To do the things I overlooked
When I had years aplenty.*

*To do the precious little things,
Like sharing with my neighbors
And sympathizing with their ills
And sharing with their labors.*

*Like pausing on the street to cheer
A boy or girl who's crying,
Or stopping—oh, so briefly—
At a house where someone's lying.*

*A little cheer or laughter, Lord,
And understanding sorrow;
And if you cannot grant a year,
I'll gladly take tomorrow!*

